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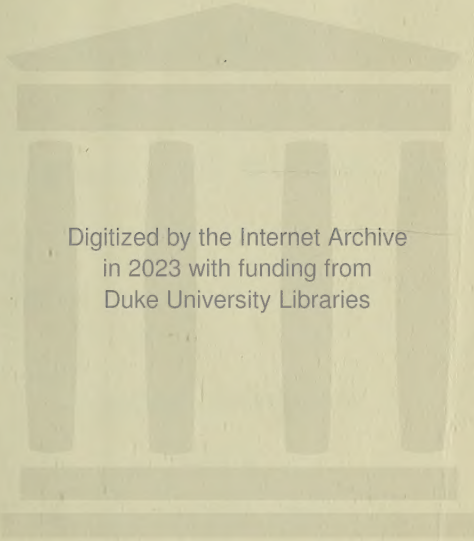


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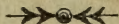




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THE  
EPISTLE  
OF  
ST. PAUL THE APOSTLE  
TO THE  
ROMANS,  
WITH A  
Commentary and Critical Notes.  
DESIGNED  
AS A HELP TO A BETTER UNDERSTANDING  
OF THE  
SACRED WRITINGS.



BY ADAM CLARKE, LL.D. F. S. A.

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## PREFACE

TO THE

## EPISTLE TO THE ROMANS.

THAT St. Paul was the author of this epistle, and that it possesses every evidence of *authenticity* that any work of the kind can possess; or that even the most fastidious scepticism can require; have been most amply proved by Dr. W. Paley, Archdeacon of Carlisle, in his work entitled "*Horæ Paulinæ*;" or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the epistles which bear his name, with the Acts of the Apostles, and with one another.

Of this apostle I have spoken at large in the notes on the preceding book; and especially in the observations at the close of the ninth chapter; to which I beg leave to refer the reader. It will be sufficient to state here that *Saul*, (afterward called *Paul*,) was born in Tarsus, a city of Cilicia, of Jewish parents, who possessed the right of Roman citizens: (see the note on Acts xxii. 28.) that when young he was sent to Jerusalem for the purpose of receiving a Jewish education; that he was there put under the tuition of the famous Rabbi *Gamaliel*, and was incorporated with the sect of the Pharisees, of whose system he imbibed all the pride, self-confidence, and intolerance; and distinguished himself as one of the most inveterate enemies of the Christian cause; but being converted by a most singular interposition of Divine Providence and grace, he became one of the most zealous promoters and successful defenders of the cause which he had before so inveterately persecuted.

Though this epistle is directed to the *Romans*, yet we are not to suppose that *Romans*, in the proper sense of the word, are meant; but rather those who dwelt at Rome, and composed the Christian church in that city: that there were among these, *Romans*, properly such, that is, heathens who had been converted to the Christian faith, there can be no doubt; but the principal part of the church in that city, seems to have been formed from *Jews*, sojourners at Rome; and from such as were *proselytes* to the Jewish religion.

When, or by whom the Gospel was first preached at Rome, cannot be ascertained. Those who assert that St. *Peter* was its founder, can produce no solid reason for the support of their opinion. Had this apostle first preached the Gospel in that city, it is not likely that such an event would have been unnoticed in the *Acts* of

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*the Apostles*; where the labours of St. Peter are particularly detailed with those of St. Paul, which indeed form the chief subject of this book. Nor is it likely that the author of this epistle should have made no reference to this circumstance, had it been true. Those who say that this church was founded by these two apostles conjointly, have still less reason on their side; for it is evident, from chap. i. 8, &c. that St. Paul had *never been at Rome*, previously to his writing this epistle. It is most likely that no *apostle* was employed in this important work; and that the Gospel was first preached there by some of those persons who were converted at Jerusalem on the day of pentecost; for, we find from Acts ii. 10. that there were then at Jerusalem, *strangers of Rome, Jews, and proselytes*; and these, on their return, would naturally declare the wonders they had witnessed; and proclaim that truth by which they themselves had received salvation. Of *ROME* itself, then the metropolis of the world, a particular account has been given in the note on Acts chap. xviii. 16. to which the reader is requested to refer.

The *occasion* of writing this epistle, may be easily collected from the epistle itself. It appears that St. Paul had been made acquainted with all the circumstances of the Christians at Rome, by means of Aquila and Priscilla, (see chap. xvi. 3.) and by other Jews who had been expelled from Rome by the decree of Claudius, (mentioned Acts xviii. 2.) and finding that it was composed partly of *heathens*, converted to Christianity; and partly of *Jews*, who had with many remaining prejudices, believed in Jesus as the true Messiah; and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews; and, from the absolute refusal of the Jews to admit these claims, unless the Gentile converts became circumcised, he wrote this epistle to adjust and settle these differences.

Dr. Paley, with his usual perspicuity, has shown that the principle object of the argumentative part of the epistle, is, "To place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the Divine favour." The epistle supports this point by a variety of arguments; such as, —1st. That no man of either description, was justified by the works of the law—for this plain reason, that no man had performed them; —2d. That it became therefore necessary to appoint *another medium*, or condition of justification, in which *new medium* the Jewish peculiarity was merged and lost; —3d. That Abraham's own justification was *antecedent* to the law, and *independent of it*; —4th. That the Jewish converts were to consider the law as now dead, and themselves as married to another; —5th. That what the law in truth could not do, in that it was weak through the flesh, God had done by sending his Son; —6th. That God had rejected the unbelieving Jews, and had substituted in their place, a society of believers in Christ; collected indifferently from *Jews* and *Gentiles*.—Therefore, in an epistle directed to Roman believers, the point to be endeavoured after by St. Paul, was to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves; and that without their being obliged to keep the law

of Moses. In this epistle, though directed to the Roman church in general, it is in truth, a Jew, writing to Jews. Accordingly, as often as his argument leads him to say any thing derogatory from the Jewish institution; he constantly follows it by a softening clause. Having, chap. ii. 28, 29. pronounced "that he is not a Jew who is one outwardly; nor that circumcision which is outward in the flesh," he adds immediately, "What advantage then hath the Jew? or what profit is there in circumcision? *Much every way.*" Having, in the third chap. ver. 28. brought his argument to this formal conclusion, "that a man is justified by faith, without the deeds of the law," he presently subjoins, ver. 31, "Do we then make void the law through faith? God forbid! *Yea, we establish the law.*" In the seventh chap. when in verse 6. he had advanced the bold assertion, "that now we are delivered from the law, that being dead wherein we were held;" in the next verse he comes in with this healing question, "What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law." Having, in the following words more than insinuated the inefficacy of the Jewish law, chap. viii. 3, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh;" after a digression indeed, but that sort of a digression, which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this chapter; we find him in the next, as if sensible that he had said something which would give offence, returning to his Jewish brethren in terms of the warmest affection and respect; "I say the truth in Christ Jesus, I lie not: my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came." When in the 31st and 32d verses of the ninth chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling-stone;" he takes care to annex to this declaration, these conciliating expressions: "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal of God, but not according to knowledge." Lastly, having, chap. x. 20, 21. by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation as God's peculiar people; he hastens, as it were, to qualify the intelligence of their fall by this interesting exposition: "I say then, hath God cast away his people, (i. e. wholly and entirely?) God forbid! for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. *God hath not cast away his people which he foreknew;*"



and follows this thought throughout the whole of the eleventh chapter, in a series of reflections calculated to sooth the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institution. Dr. Paley, drawing an argument from this manner of writing in behalf of the *genuineness* of this epistle, adds, "Now, all this is perfectly natural. In a *real* St. Paul, writing to *real* converts, it is, what anxiety to bring them over to his persuasion, would naturally produce; but there is an *earnestness* and a *personality*, if I may so call it, in the *manner*, which a cold forgery, I apprehend would neither have conceived nor supported." *Horæ Paulinæ*, p. 49, &c.

From a proper consideration of the *design* of the apostle in writing this epistle; and from the *nature* and *circumstances* of the persons to whom it was directed; much light may be derived for a proper understanding of the epistle itself. When the reader considers that the church of Rome was composed of *heathens* and *Jews*: that the latter were taught to consider themselves the only people on earth, to whom the Divine favour extended: that *these* alone had a right to all the blessings of the Messiah's kingdom: that the giving *them* the law and the prophets, which had not been given to any other people, was the fullest proof that these privileges did not extend to the nations of the earth: and, that though it was possible for the Gentiles to be saved, yet it must be *in consequence* of their becoming *circumcised*, and taking on them the *yoke of the law*.—When, on the other hand, the reader considers the Roman Gentiles, who formed the other part of the church at Rome, as educated in the most perfect contempt of Judaism, and of the Jews, who were deemed to be haters of all mankind, and degraded with the silliest superstitions; and now evidently rejected and abandoned by that God in whom they professed to trust; it is no wonder if, from these causes, many contentions and scandals arose; especially at a time when the spirit of Christianity was but little understood; and among a people too who do not appear to have had any apostolic authority established among them, to compose feuds, and settle religious differences.

That the apostle had these things particularly in his eye, is evident from the epistle itself. His first object is to confound the pride both of the Jews and the Gentiles: and this he does by showing the former that they had broken their own law, and consequently, forfeited all the privileges which the obedient had a right to expect:—he shows the latter, that however they might boast of eminent men, who had been an honour to their country; nevertheless, the Gentiles, *as a people*, were degraded by the basest of crimes, and the lowest idolatry:—that, in a word, the Gentiles had as little cause to boast in their philosophers, as the Jews had to boast in the faith and piety of their ancestors; "for all had sinned, and come short of the glory of God." This subject is particularly handled in the *five* first chapters; and often referred to in other places.

Concerning the *time* in which this epistle was written, there is not much difference of opinion: it is most likely that it was written about A. D. 58, when Paul was at Corinth, see chap. xvi. 22. con-

ferred with 1 Cor. i. 14. and Rom xvi. 1. conferred with 2 Tim. iv. 20. It appears from chap. xvi. 22. that Paul did not write this epistle with his *own* hand, but used a person called Tertius, as his amanuensis; and that it was sent by the hands of Phœbe, a deaconess, (*οὐραν διακονοῦσα*,) of the church of Cenchrea, which was the eastern port, on the Isthmus of Corinth.

From *internal* evidence, Dr. Paley has demonstrated the authenticity of this epistle, and its existence in the ancient Antehieronymian versions, and the Syriac, as well as its being mentioned by the Apostolic Fathers, Barnabas, chap. xii. 13. Clemens Romanus, Ep. i. c. i. 30, 32, 35, 46. Ignatius, Epist. ad Ephes. 20. ad Smyrn. 1. ad Trall. 8. and Polycarp, 3 and 6. and by all succeeding writers, put it beyond all dispute.

Of the fourteen epistles attributed to St. Paul, (thirteen only of which bear his name,) this has been reckoned the *first in importance*, though certainly not in the *order of time*; for there is every reason to believe, that both the Epistles to the Thessalonians, that to the Galatians, those to the Corinthians, the first to Timothy, and that to Titus, were all written before the Epistle to the Romans. See the dates of the books of the New Testament, at the end of the introduction to the Gospels, &c.

In the *arrangement* of the epistles, nothing seems to have been consulted besides the *length* of the epistle, the character of the writer, and the importance of the *place* to which it was sent. ROME, being the mistress of the world, the epistle to that city was placed first. Those to the Corinthians, because of the great importance of their city, next. Galatia, Ephesus, Philippi, Colosse, and Thessalonica, follow in graduated order. Timothy, Titus, and Philemon, succeed in the same way: and the Epistle to the Hebrews, because the author of it was long in dispute, was placed at the end of the epistles of Paul, as being *probably* written by him. James, as Bishop of Jerusalem, precedes Peter; Peter precedes John, as the supposed chief of the apostles; and John the beloved disciple, Jude. The book of the Revelation, as being long disputed in the Christian church, was thrown to the *conclusion* of the New Testament Scriptures. The surats, or chapters of the Koran, were disposed in the same sort of order; the longest being put first, and all the short ones thrown at the end, without any regard to the times in which it was pretended they were revealed.

There have been some doubts concerning the *language* in which this epistle was written. John Adrian Bolten, endeavoured to prove that St. Paul wrote it in Syriac, and that it was translated into *Greek* by Tertius; but this supposition has been amply refuted by Griesbach. Others think that it must have been written originally in Latin, the language of the people to whom it was addressed; "for although the Greek tongue was well known in Rome, yet it was the language of the *great* and the *learned*; and it is more natural to suppose that the apostle would write in the language of the *common people*, as those were most likely to be his chief readers, than in that of the *great* and the *learned*." This argument is more specious than solid. 1. It is

certain that at this time, the Greek language was very generally cultivated in Rome, as it was in most parts of the Roman empire. *Cicero pro Arch.* 10, says, *Græca leguntur in omnibus fere gentibus : Latina, suis finibus, exiguis sane continentur.* "The Greek writings are read in almost all nations : those of the Latin, within their own narrow limits." *Tacitus, Orator.* 29. observes, *Nunc natus infans delegatur Græculæ alicui ancillæ.* "Now the new born child is put under the care of some Greek maid," and this undoubtedly for the purpose of its learning to speak the Greek tongue. And *Juvenal, Sat. vi. ver. 184,* ridicules this affectation of his countrymen, which in his time appears to have been carried to a most extravagant excess.

*Nam quid rancidius, quàm quòd se non putat ulla  
Formosam, nisi quæ de Tusculi Græcula facta est?  
De Sulmonensi mera Cecropis? Omnia Græce,  
Cum sit turpe magis nostris nescire Latine.  
Hoc sermone parent, hoc Iram, Gaudia, Curas,  
Hoc cuncta effundunt animi secreta. Quid ultra?—*

"For what so nauseous and affected too,  
As those that think they due perfection want  
Who have not learned to lisp the *Grecian cant*?  
In *Greece* their whole accomplishments they seek :  
Their fashion, breeding, *language*, must be *Greek*.  
But raw in all that does to *Rome* belong,  
They scorn to cultivate their *mother-tongue*.  
In *Greek* they flatter, all their fears they speak,  
Tell all their secrets, nay, they scold in *Greek*."

*Dryden*

From these testimonies, it is evident, that the Greek was a common language in Rome in the days of the apostle ; and that, in writing in this language, which he probably understood better than he did Latin, he consulted the taste and propensity of the Romans ; as well as the probability of his epistle being more extensively read, in consequence of its being written in *Greek*.

2. But were these arguments wanting, there are others of great weight, that evince the propriety of choosing this language in preference to any other. The Sacred Writings of the Old Testament were, at that time, confined to two languages, the *Hebrew* and the *Greek*. The former was not known out of the confines of Palestine : the latter over the whole Roman empire ; and the Latin tongue appears to have been as much confined to Italy as the Hebrew was to Judea. The epistle, therefore, being designed by the Spirit of God, to be of general use to the Christian churches, not only in Italy, but through Greece, and all Asia Minor, where the Greek language was spoken and understood ; it was requisite that the instructions to be conveyed by it should be put in a language the most generally known ; and a language too which was then in high, and in daily increasing credit.

3. As the Jews were the principal objects of this epistle, and they must be convinced of the truth of Christianity, from the evidence of their own Scriptures ; and as the Greek version of the Septuagint was then their universal text-book, in all their dispersions : it

was absolutely requisite that the epistle should be written in a tongue with which they were best acquainted ; and in which their acknowledged Scriptures were contained. These arguments seem conclusive for a Greek and not a Latin original of this epistle.

From the *manner* in which this epistle has been interpreted and applied, various most discordant and conflicting opinions have originated. Many commentators, forgetting the *scope* and *design* of it, have applied that to men in *general*, which most obviously belongs to the *Jews*, as distinguished from the Gentiles, and to them only. From this one mistake, the principal controversies that have agitated and divided the church of Christ, concerning the doctrines of unconditional *reprobation* and *election*, have arisen. Men, eminent for their talents, learning, and piety, have interpreted and applied the whole on this mistaken ground. They have been opposed by others, not at all their inferiors either in religion or learning, who, not attending properly to the scope of the apostle, have rather argued from the perfections of the Divine Nature, and the general concurrent sense of Scripture, and thus proved that such doctrines cannot comport with those perfections, nor with the analogy of faith ; and that the apostle is to be interpreted according to *these*, and not according to the apparent grammatical import of the phraseology which he employs. On both sides the disputes have run high ; the cause of truth has gained little, and Christian charity and candour have been nearly lost. Dispassionate men on seeing this, have been obliged to exclaim—

———*tantane animis celestibus ire ?*  
Can such fierce wars in heavenly bosoms dwell ?

To compose these differences, and do justice to the apostle, and set an important portion of the word of God in its true and genuine light ; Dr. John Taylor, of Norwich, a divine who yielded to few in command of temper, benevolent feeling, and deep acquaintance with the Hebrew and Greek Scriptures, undertook the elucidation of this much controverted epistle. The result of his labours was a paraphrase and notes on the whole book, to which is prefixed, " A KEY to the Apostolic Writings ; or an Essay to explain the Gospel Scheme, and the principal words and phrases the apostles have used in describing it." 4to. 1769, fourth edition. This KEY, in the main, is a most invaluable work ; and has done great justice to the subject. Christians, whether advocates for *general* or *particular* redemption, might have derived great service from this work, in explaining the Epistle to the Romans ; but the author's creed, who was an *Arian*, (for he certainly cannot be ranked with modern Unitarians,) has prevented many from consulting his book.

To bring the subject of this epistle before the reader, into the fairest and most luminous point of view, in my power, I think it right to make a large extract from this *Key*, steering as clear as possible of those points in which my own creed is certainly at variance with that of my author ; especially in the articles of *Original Sin*, the *Atonement*, and *Deity of Christ* : but as these points are seldom directly



touched in this introductory Key, the reader need be under no apprehension that he shall meet with any thing in hostility to the orthodoxy of his own creed. And it is thus far only I intend to quote or adopt any part of this *Key*.

**A KEY TO THE APOSTOLIC WRITINGS : OR, AN ESSAY TO EXPLAIN THE GOSPEL SCHEME, AND THE PRINCIPAL WORDS AND PHRASES WHICH THE APOSTLES HAVE USED IN DESCRIBING IT.**

§ 1. *On the Original and Nature of the Jewish Constitution of Religion.*

1. God, the Father of the universe, who has exercised his boundless wisdom, power, and goodness, in producing various beings of different capacities; who created the earth, and appointed divers climates, soils, and situations in it, hath, from the beginning of the world, introduced several schemes and dispensations, for promoting the virtue and happiness of his rational creatures; for curing their corruption, and preserving among them the knowledge and worship of himself, the true God, the possessor of all being, and the fountain of all good.

2. In pursuance of this grand and gracious design, when, about four hundred years after the flood, the generality of mankind were fallen into idolatry, (a vice, which in those times, made its first appearance in the world,) and served *other gods*, thereby renouncing allegiance to the one God, the Maker and Governor of heaven and earth; He, to counteract this new and prevailing corruption, was pleased, in his infinite wisdom, to select *one family* of the earth, to be a repository of true knowledge, and the pattern of obedience and reward among the nations. That, as mankind were propagated, and idolatry took its rise, and was dispersed from one part of the world into various countries; so also, the knowledge, worship, and obedience of the true God, might be propagated and spread from nearly the same quarter; or, however, from those parts which then were most famous and distinguished. To this family he particularly revealed himself, visited them with several public and remarkable dispensations of providence; and at last formed them into a *nation*, under his special protection: and governed them by laws delivered from himself; placing them in the open view of the world, first in *Egypt*, and afterward in the land of *Canaan*.

3. The head, or root of this family, was Abraham, the son of Terah, who lived in Ur of the Chaldees, beyond the Euphrates; his family was infected with the common contagion of idolatry, as appears from Joshua xxiv. 2, 3, "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, (or river Euphrates,) in old time; even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood," &c. And the apostle Paul intimates as much, Rom. iv. 3, 4, 5, "For what saith the Scripture? Abraham believed

God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted for righteousness." Abraham is the person he is discoursing about; and he plainly hints, though he did not care to speak out, that even Abraham was chargeable with not paying due reverence and worship to God: as the word ΑΣΕΒΗΣ, which we render *ungodly*, properly imports.

4. But though Abraham had been an idolater; God was pleased, in his infinite wisdom and goodness, to single him out to be the head, or root of that family or nation, which he intended to separate to himself from the rest of mankind, for the fore-mentioned purposes. Accordingly, he appeared to him in his native country, and ordered him to leave it, and his idolatrous kindred; and to remove into a distant land, to which he would direct and conduct him; declaring, at the same time, his covenant, or grant of mercy to him, in these words, Gen. xii. 1, 2, 3, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." So certainly did God make himself known to Abraham, that he was satisfied this was a revelation from the one true God; and that it was his duty to pay implicit obedience to it. Accordingly, upon the foot of this faith, he went out, though he did not know whither he was to go.—The same covenant, or promise of blessings, God afterward, at sundry times, repeated to him; particularly when it is said, Gen. xv. 5, "And the Lord brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." Here again, "he believed in the Lord, and he counted it to him for *righteousness*." Also, Gen. xvii. 1—8, he repeats and establishes the same covenant "for an everlasting covenant to be a God unto *him* and *his* seed after him; promising them *the land of Canaan, for an everlasting possession*; and appointing *circumcision* as a perpetual token of the certainty and perpetuity of this covenant. Thus Abraham was taken into God's covenant, and became entitled to the blessings it conveyed; not because he was not chargeable before God with impiety, irreligion, and idolatry; but because God on his part, freely forgave his prior transgressions; and because Abraham, on his part, believed in the power and goodness of God; without which belief or persuasion, that God was both true and able to perform what he had promised, he could have paid no regard to the Divine manifestations; and consequently must have been rejected as a person altogether improper to be the head of that family which God intended to set apart to himself.

5. And as *Abraham*, so likewise his seed, or posterity, were at the same time, and before they had a being, taken into God's covenant, and entitled to the blessings of it. (Gen. xvii. 7, *I will establish my covenant between me and thee, and thy SEED AFTER THEE, &c.*) Not all his posterity, but only those whom God intended in the promise; namely, first the nation of the *Jews*, who hereby became par-

ticularly related to God, and invested with sundry invaluable privileges; and after them the believing *Gentiles*, who were reckoned the children of Abraham, as they should believe in God as Abraham did.

6. For about two hundred and fifteen years, from the time God ordered Abraham to leave his native country, he and his son Isaac, and grandson Jacob, sojourned in the land of *Canaan*, under the special protection of Heaven, till infinite wisdom thought fit to send the family into Egypt, the then head-quarters of idolatry; with a design they should there increase into a nation; and there, notwithstanding the cruel oppression they long groaned under, they multiplied to a surprising number. At length, God delivered them from the servitude of Egypt, by the most dreadful displays of his Almighty power; whereby he demonstrated himself to be the one true God, in a signal and complete triumph over idols, even in their metropolis; and in a country of fame and eminence among all the nations round about. Thus freed from the vilest bondage, God formed them into a *kingdom*, of which he himself was *king*; gave them a revelation of his nature and will; instituted sundry ordinances of worship, taught them the way of truth and life; set before them various motives to duty, promising singular blessings to their obedience and fidelity, and threatening disobedience and apostasy, or revolt from his government, with very heavy judgments; especially that of being expelled from the land of *Canaan*, and “scattered among all people, from one end of the earth unto the other,” in a wretched persecuted state, Deut. xxviii. 63—68. Lev. xxvi. 3, 4, &c. Having settled their constitution, he led them through the wilderness, where he disciplined them for forty years together; made all opposition fall before them; and, at last, brought them to the Promised Land.

7. Here I may observe, that God did not choose the Israelites out of any *partial regard* to that nation, nor because they were *better* than other people, (Deut. ix. 4, 5.) and would always observe his laws. It is plain he knew the contrary. (Deut. xxxi. 29. xxxii. 5, 6, 15.) It was indeed with great propriety that, among other advantages, he gave them also that of being descended from progenitors illustrious for piety and virtue; and that he grounded the extraordinary favours they enjoyed upon Abraham’s faith and obedience, Gen. xxii. 16, 17, 18. But it was not out of regard to the moral character of the Jewish nation that God chose them; any other nation would have served as well on that account; but as he thought fit to select one nation of the world, he selected *them* out of respect to the piety and virtue of their ancestors. . Exod. iii. 15. vi. 3, 4, 5. Deut. iv. 37.

8. It should also be carefully observed, that God selected the *Israelitish* nation, and manifested himself to them by various displays of his power and goodness: not principally for their *own sakes*, to make them a happy and flourishing people; but to be subservient to his own high and great designs with regard to *all mankind*. And we shall entertain a very wrong, low, and narrow idea of this select nation, and of the dispensations of God towards it, if we do not consider it as a *beacon*, or a *light* set upon a hill, as raised up to be a



public voucher of the being and providence of God, and of the truth of the revelation delivered to them in all ages, and in all parts of the world; and consequently, that the Divine scheme, in relation to the *Jewish* polity, had reference to other people, and even to *us* at this day, as well as to the *Jews* themselves. The situation of this nation, lying upon the borders of Asia, Europe, and Africa, was very convenient for such a general purpose.

9. It is further observable, that this scheme was wisely calculated to answer great ends under all events. If this nation continued *obedient*, their visible prosperity under the guardianship of an extraordinary providence, would be a very proper and extensive instruction to the nations of the earth. And no doubt so; for as they were obedient, and favoured with the signal interposition of the Divine power; their case was very useful to their neighbours. On the other hand, if they were *disobedient*, then their *calamities*, and especially their dispersions, would nearly answer the same purpose, by spreading the knowledge of the true God and of revelation, in the countries where before they were not known. And so wisely was this scheme laid at first with regard to the laws of the nation; both civil and religious; and so carefully has it all along been conducted by the Divine providence; that it still holds good, even at this day, full 3600 years from the time when it first took place; and is still of public use for confirming the truth of revelation. I mean, not only as the Christian profession, spread over a great part of the world, has grown out of this scheme; but as the *Jews* themselves, in virtue thereof, after a dispersion of about 1700 years, over all the face of the earth, every where in a state of ignominy and contempt, have, notwithstanding, subsisted in great numbers, distinct and separate from all other nations. This seems to me a *standing miracle*; nor can I assign it to any other cause, but the will and the extraordinary interposal of Heaven; when I consider that, of all the famous nations of the world, who might have been distinguished from others with great advantage, and the most illustrious marks of honour and renown, as the Assyrians, Persians, Macedonians, Romans, who all, in their turns, held the empire of the world, and were, with great ambition, the lords of mankind; yet *these*, even in their own countries, the seat of their ancient glory, are quite dissolved; and sunk into the body of mankind; nor is there a person upon earth can boast he is descended from those renowned and imperial ancestors. Whereas, a small nation, generally despised, and which was, both by pagans and pretended Christians, for many ages, harassed, persecuted, butchered, and distressed, as the most detestable of all people upon the face of the earth; (according to the prophecy of Moses, Deut. xxviii. 63, &c. see Dr. Patrick's commentary upon that place,) and which, therefore, one would imagine, every soul that belonged to it should have gladly disowned; and have been willing the odious name should be entirely extinguished: yet, I say, this hated nation has continued in a body quite *distinct* and *separate* from all other people, even in a state of dispersion and grievous persecution, for about 1700 years; agreeably to the prediction, Isa. xlv. 28. "I will

make a full end of all the nations whither I have driven thee; but I will not make a full end of thee." This demonstrates that the wisdom which so formed them into a peculiar body, and the providence which has so preserved them; that they have almost ever since the *deluge*, subsisted in a state divided from the rest of mankind, and are still likely to do so, is not *human* but *divine*. For, no human wisdom nor power could form, or however could execute, such a vast extensive design. Thus the very being of the Jews, in their present circumstances, is a standing public proof of the truth of revelation.

§ II. *The peculiar Honours and Privileges of the Jewish Nation, while they were the peculiar People of God: and the Terms signifying those Honours, explained.*

10. The nature and dignity of the foregoing scheme, and the state and privileges of the *Jewish* nation, will be better understood, if we carefully observe the particular *phrases* by which their relation to God, and his favours to them, are expressed in Scripture.

11. As God, in his infinite wisdom and goodness, was pleased to prefer them before any other nation, and to single them out for the purposes of revelation, and preserving the knowledge, worship, and obedience of the true God; God is said to *choose* them, and they are represented as his *chosen* or *elect* people: Deut. iv. 37. vii. 6. x. 15. "The Lord had a delight in thy fathers—and he *chose* their seed after them, even you above all people." 1 Kings iii. 8. "Thy servant is in the midst of thy people which thou hast *chosen*, a great people that cannot be numbered." 1 Chron. xvi. 13, "O ye seed of Israel his servant, ye children of Jacob his *chosen* ones." Psal. cv. 6. xxxiii. 12, "Blessed is the nation whose God is the Lord; and the people whom he hath *chosen* for his own inheritance;" cv. 43. cvi. 5, "That I may see the good of thy *chosen* or *elect*, that I may rejoice in the goodness of thy nation;" cxxxv. 4. Isa. xli. 8, 9. xliii. 20. xlv. 1, 2. xlv. 4, "For Jacob my servant's sake, and Israel mine *elect*, I have even called thee by thy name." Ezek. xx. 5, "Thus saith the Lord, In the day when I *chose* Israel, and lifted my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt." Hence, reinstating them in their former privileges is expressed by *choosing them again*. Isa. xiv. 1, "For the Lord will have mercy on Jacob, and will yet *choose* Israel, and set them in their own land," Zech. i. 17. ii. 12.

12. The first step he took in the execution of his purpose of *election*, was to rescue them from their wretched situation, in the servitude and idolatry of Egypt; and to carry them, through all enemies and dangers, to the liberty and happy state to which he intended to advance them. With regard to which, the language of Scripture is—1. That he *delivered*—2. *Saved*—3. *Bought or purchased*—4. *Redeemed* them. Exod. iii. 8, "And I am come down to deliver them out of the hand of the Egyptians, and to bring them unto a good land." So Exod. xviii. 8, 9, 10. Judg. vi. 8, 9. Exod. vi. 6, "I am the Lord. and I will bring you from under the burthens of the

Egyptians, and I will rid (*deliver*) you out of their bondage." So Exod. v. 23. 1 Sam. x. 18.

13. As God brought them out of Egypt; invited them to the honours and happiness of his people, and by many express declarations, and acts of mercy, engaged them to adhere to him, as their God; he is said to *call* them, and they were his *called*. Isai. xli. 8, 9, "But thou, Israel, art my servant—thou whom I have taken from the ends of the earth, and *called* thee from the chief men thereof." See ver. 2. chap. li. 2. Hos. xi. 1, "When Israel was a child, then I loved him, and *called* my son out of Egypt." Isai. xlviii. 12, "Hearken unto me, O Jacob, and Israel, my *called*."

14. And as he brought them out of the most abject slavery, and advanced them to a new and happy state of being, attended with distinguishing privileges, enjoyments, and marks of honour: he is said,—1. To *create*, *make*, and *form* them.—2. To give them *life*.—3. To have *begotten* them. Isai. xliii. 1, "But thus saith the Lord that *created* thee, O Jacob, and he that *formed* thee, O Israel, Fear not;" ver. 5, "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west:" ver. 7, "Even every one that is called by my name; for I have *created* him for my glory; I have *formed* him; yea, I have *made* him:" ver. 15, "I am the Lord, your Holy One, the *Creator* of Israel, your King." Deut. xxxii. 6, "Do ye thus requite the Lord, O foolish people?—Hath he not *made* thee, and established thee?" Ver. 15. Psal. cxlix. 2. Isai. xxvii. 11, "It is a people of no understanding; therefore, he that *made* them, will have no mercy on them; and he that *formed* them will show them no favour." xliii. 21. xliv. 1, 2, "Yet hear now, O Jacob, my servant, and Israel, whom I have chosen, thus saith the Lord that *made* thee and *formed* thee from the womb." Ver. 21, 24, "Thus saith the Lord thy *Redeemer*, and he that *formed* thee from the womb," &c.

15. Thus, as God *created* the whole body of the Jews, and made them to *live*, they received being or existence; Isai. lxiii. 19, "We **ARE**; thou hast never ruled over them, (the heathen,) they are not called by thy name." Or rather thus; "We are of old; thou hast not ruled over them; thy Name hath not been called upon them." It is in the Hebrew **לֹא מְשַׁלְתָּ בָּם** *hayinu me-ôlam, lo ma-shallta bam*; and are therefore called by the apostle *the things that ARE*, in opposition to the Gentiles, who, as they were not formerly *created* in the same manner, were *the things which ARE NOT*; 1 Cor. i. 28, "God has chosen things which **ARE NOT**, to bring to nought things that **ARE**." Further—

16. As he made them *live*, and *begat* them, (1) He sustains the character of a *Father*, and (2) they are his *children*, his *sons* and *daughters*, which were born to him. Deut. xxxii. 6, "Do ye thus requite the Lord, O foolish people?—Is he not thy *father* that hath *bought* thee?" Isai. lxiii. 16, "Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not: Thou O Lord, art our *Father*, our *Redeemer*," &c. Jer. xxxi. 9, "For I am a *Father* to Israel, and Ephraim is my *first-born*." Mal. ii. 10, "Have we not all one *father*? hath not one God *created* us?"

17. And as the whole body of the Jews were the children of one Father, even of God, this naturally established among themselves the mutual and endearing relation of *brethren*, (including that of *sisters*,) and they were obliged to consider and to deal with each other accordingly. Lev. xxv. 46. Deut. i. 16. iii. 8. xv. 7, "If there be among you a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thy hand against thy poor brother," xvii. 15. xviii. 15. xix. 19. xxii. 1. xxiii. 19. xxiv. 14. Judg. xx. 13. 1 Kings xii. 24. [Acts xxiii. 1.] And in many other places.

18. And the relation of God, as a *Father* to the *Jewish* nation, and they his *children*, will lead our thoughts to a clear idea of their being, as they are frequently called, the *house* or *family* of God. Num. xii. 7, "My servant Moses is not so, who is faithful in all my house." 1 Chron. xvii. 14, "I will settle him in my house, and in my kingdom for ever." Jer. xii. 7, "I have forsaken my house, I have left my heritage." Hos. ix. 15, "For the wickedness of their (Ephraim's) doings I will drive them out of my house, I will love them no more : all their princes are revolvers." Zech. ix. 8. Psal. xciii. 5. And in other places, and perhaps frequently in the Psalms, xxiii. 6. xxvii. 4, &c.

19. Further ; the Scripture directs us to consider the land of Canaan as the *estate* or *inheritance* belonging to this *house* or *family*. Num. xxvi. 53. "Unto these," (namely, all the children of *Israel*,) "the land shall be divided for an inheritance." Deut. xxiii. 23, "That thy land be not defiled, which the Lord thy God giveth thee for an inheritance." See the same in many other places.

20. Here it may not be improper to take notice that the land of Canaan, in reference to their trials, wanderings, and fatigues in the wilderness, is represented as their *rest*. Exod. xxxiii. 14, "My presence shall go with thee, and I will give thee *REST*." Deut. iii. 20. xii. 9, "For ye are not yet come to the *rest*, and to the *inheritance* which the Lord your God giveth you," ver. 10. xxv. 19. Psal. xc. 11, "Unto whom I sware in my wrath that they should not enter into my *REST*."

21. Thus the Israelites were the *house*, or family of God. Or we may conceive them formed into a nation, having the Lord Jehovah, the true God, at their head ; who, on this account, is styled their God, Governor, Protector, or King ; and they his people, *subjects*, or *servants*. Exod. xix. 6, "Ye shall be unto me a *kingdom of priests*, and a *holy nation*." Deut. iv. 34, "Hath God essayed to go and take him a *notion* from the midst of another nation?" Isa. li. 4. "Hearken unto me, my people, and give ear unto me, my *NATION*."

22. And it is in reference to their being a society peculiarly appropriated to God, and under his special protection and government, that they are sometimes called *the city*, *the holy city*, *the city of the Lord*, *of God*. Psal. xlvi. 4, "There is a river, the streams whereof shall make glad the *city* of our God : the holy place of the tabernacles of the Most High." ci. 8, "I will early destroy all the wicked of the land, that I may cut off all the wicked doers from the *city* of the Lord." Isa. xlvi. 1, 2, "Hear ye this, O house of Jacob,



which are called by the name of Israel : for they call themselves of the *holy city*, and stay themselves upon the God of Israel."

23. Hence the whole community, or church, is denoted by the *city Jerusalem*, and sometimes by *Zion*, *Mount Zion*, the *city of David*. Isa. lxii. 1, 6, 7, "I have set watchmen upon thy walls, O *Jerusalem*. which shall never hold their peace—and give him no rest, till he establish, and till he make *Jerusalem* a praise in the earth :—" xlv. 18, 19, "I will rejoice in *Jerusalem*, and joy in my people :—" lxvi. 10. Ezek. xvi. 3, 13. Joel iii. 17. Zech i. 14. viii. 3, &c. xiii. 1. Isa. xxviii. 16. "Thus saith the Lord God, Behold, I lay in *Zion* for a foundation," &c. lxi. 3. Joel ii. 32. Obad. 17, "But upon *Mount Zion* shall be deliverance," &c. ver. 21.

24. Hence also, they are said to be *written* or *enrolled* in the book of God, as being citizens invested in the privileges and immunities of his kingdom. Exod. xxxii. 32, "Yet now, if thou wilt, forgive their sin : and if not, blot me, I pray thee, out of the *book* that thou hast written." Ver. 33, "And the Lord said—Whosoever hath sinned against me, him will I blot out of my *book*." Ezek. xiii. 9.

25. And it deserves our notice ; that as the other nations of the world did not belong to this *city*, *commonwealth*, or *kingdom* of God, and so were not his *subjects* and *people*, in the same peculiar sense as the *Jews* ; for these reasons, they are frequently represented as *strangers*, and *aliens*, and as being *not a people*. And as they served other gods, and were generally corrupt in their morals, they have the character of enemies. Exod. xx. 10. Lev. xxv. 47, "And if a sojourner or a *stranger* wax rich by thee, and thy brother sell himself to the *stranger*." Deut. xiv. 21, "Thou mayest sell it to an *alien*." Isa. lxi. 5, "And *strangers* shall stand and feed your flocks, and the sons of the *alien* shall be your ploughmen." And in many other places. Deut. xxxii. 21, "I will move them to jealousy with those which are *not a people*." Isa. vii. 8. Hos. i. 10. ii. 23, "I will say to them which were *not my people*, Thou art my people : and they shall say, Thou art my God." Psal. lxxiv. 4, "Thine *enemies* roar in the midst of thy congregation :—" lxxviii. 66. lxxxiii. 2. lxxxix. 10. Isa. xlii. 13. lix. 18.—Rom. v. 10, "When we were *enemies*, we were reconciled to God." Col. i. 21.

26. The kind and particular regards of God for the *Israelites*, and their special relation to him, is also signified by that of *husband* and *wife* ; and his making a covenant with them to be their God, is called *espousals*. Jer. xxxi. 32, "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they broke, although I was an *husband* unto them, saith the Lord,") iii. 20. Ezek. xvi. 31, 32. Hos. ii. 2, "Plead, (*ye children of Judah, and children of Israel*, chap. i. 2.) with your mother ; plead, for she is not my *wife*, neither am I her *husband* ;" that is, for her wickedness, I have divorced her, (Isa. lxii. 4. 5.) Jer. ii. 2, "Go, and cry in the ears of *Jerusalem*, saying, thus saith the Lord, I remember thee, the kindness of thy youth. the love of thine *espousals* ; when thou wentest after me in the wilderness, in the land that was not sown :—" iii.

14, "Turn, O backsliding children, saith the Lord, for I am married unto you," Isa. lxii. 4, 5.

27. Hence it is that the Jewish church, or community, is represented as a *mother* : and particular members as her *children*. Isa. i. 1, "Thus saith the Lord, Where is the bill of *your mother's* divorcement?" &c. Hos. ii. 2, 5, "For their *mother* hath played the harlot." Isa. xlix. 17, "Thy *children*, (O Zion,) shall make haste," &c. Ver. 22, 25. Jer. v. 7. Ezek. xvi. 35, 36. Hos. iv. 6. "My people are destroyed for lack of knowledge—seeing thou hast forgotten the law of God, I will also forget thy *children*."

28. Hence also, from the notion of the Jewish church being a *wife* to God, her *husband* ; her idolatry, or worshipping of strange gods, comes under the name of *adultery* and *whoredom*, and she takes the character of a *harlot*. Jer. iii. 8, "And I saw, when for all the causes whereby backsliding Israel, committed *adultery*:" ver. 9, "And it came to pass, through the lightness of her *whoredom*, that she defiled the land, and committed *adultery* with stones and with stocks;" xiii. 27. Ezek. xvi. 15. xxiii. 43. Jer. iii. 6, "Backsliding Israel is gone up upon every high mountain, and under every green tree, and there has played the *harlot*."

29. As God exercised a singular providence over them, in supplying, guiding, and protecting them, he was their *shepherd*, and they his *flock*, his *sheep*. Psal. lxxvii. 20. lxxviii. 52. lxxx. 1, "Give ear, O Shepherd of Israel:" Isa. xl. 11, "He shall feed his *flock* like a *shepherd*:" Psal. lxxiv. 1, "O God, why hast thou cast us off for ever? Why doth thine anger smoke against the *sheep* of thy pasture?" lxxix. 13. xcv. 7. Jer. xiii. 17, "Mine eye shall weep sore—because the Lord's *flock* is carried captive." See Ezek. xxxiv. throughout ; and in many other places.

30. Upon nearly the same account as God established them, provided proper means for their happiness, and improvement in knowledge and virtue, they are compared to a *vine* and a *vineyard*, and God to the *husbandmen*, who *planted* and *dressed* it ; and particular members of the community are compared to *branches*. Psal. lxxx. 8, "Thou hast brought a *vine* out of Egypt ; thou hast cast out the heathen and *planted* it;" ver. 14. "Return, we beseech thee, O Lord of Hosts ; look down from heaven, behold and visit thy *vine* : and the *vineyard* which thy right hand has *planted*." Isa. v. 1, "Now I will sing to my well-beloved a song, touching his *vineyard* : my well-beloved has a *vineyard* in a very fruitful hill:" ver. 2, "And he fenced it," &c. ver. 7, "For the *vineyard* of the Lord—is the house of Israel;" Exod. xv. 17. Jer. ii. 21. Psal. lxxx. 11, "She sent out her *boughs* unto the sea, and her *branches* unto the river;" Isa. xxvii. 9, 10, 11, "By this shall the iniquity of Jacob be purged ;—yet the defended city shall be desolate—there shall the calf feed—and consume the *branches* thereof. When the *boughs* thereof are withered, they shall be broken off ; the women come, and set them on fire : for it is a *people* of no understanding ; therefore he that *made* them will have no mercy on them;" Jer. xi. 16, "The Lord hath called thy name a green *olive tree*, fair, and of goodly fruit," &c.

Ezek. xvii. 6. Hos. xiv. 5, 6. Nahum. ii. 2. and in many other places. (Rom. xi. 17, "And if some of the *branches* were broken off," &c. ver. 18, 19, "Thou wilt say then, The *branches* were broken off that I might be grafted in.")

31. As they were, by the will of God, *set apart*, and appropriated in a special manner to his honour and obedience, and furnished with extraordinary means and motives to holiness; so God is said to *sanctify* or *hallow* them. Exod. xxxi. 13, "Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord, that doth *sanctify* you;" Ezek. xx. 12. Lev. xx. 8, "And ye shall keep my statutes, and do them; for I am the Lord which *sanctify* you:" xxi. 8. xxii. 9, 16, 32. Ezek. xxxvii. 28.

32. Hence it is that they are styled a *holy* nation, or people, and *saints*; Exod. xix. 6, "And ye shall be to me—a *holy* nation:" Deut. vii. 6, "For thou art a *holy* people unto the Lord thy God:" xiv. 2. xxvi. 19. xxxiii. 3. 2 Chron. vi. 41, "Let thy priests, O Lord God, be clothed with salvation, and let thy *saints* rejoice in goodness." Psal. xxxiv. 9, "O fear the Lord, ye his *saints*:" l. 5, "Gather my *saints* together unto me:" ver. 7, "Hear, O my people," &c. lxxix. 2. cxlviii. 14, "He also exalteth the horn of his people, the praise of his *saints*; even of the children of Israel," &c.

33. Further, by his presence among them, and their being consecrated to him, they were made his *house*, or *building*, the sanctuary which he built. And this is implied by his *dwelling* and *walking* amongst them. Psal. cxiv. 2, "Judah was his sanctuary, and Israel his dominion:" Isa. lvi. 3, "Neither let the son of the *stranger*, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his *people*:" ver. 4. "for thus saith the Lord:" ver. 5, "Even unto them will I give in my *house*, and within my walls, a place, and a name." Jer. xxxiii. 7, "And I will cause the captivity of Judah, and of Israel, to return, and will *build* them as at the first."—Amos ix. 11, "I will raise up the tabernacle of David—I will raise up its ruins, and will *build* it as in the days of old." Exod. xxv. 8, "And let them," the children of Israel, "make me a sanctuary; that I may *dwell* among them," xxix. 45, 46, "And I will *dwell* among the children of Israel, and will be their God," &c. Lev. xxxvi. 11, 12, "And I will set my tabernacle among you:—And I will *walk* among you, and will be your God, and ye shall be my people." Numb. xxxv. 34. 2 Sam. vii. 7. Ezek. xliii. 7, 9, "And he said unto me—the place of my *throne*, and the place of the soles of my feet, where I *dwell* in the midst of the children of Israel," &c. Hence we may gather, that *dwell*, in such places, imports to *reign*; and may be applied figuratively to whatever *governs* in our hearts, Rom. vii. 17, 20. viii. 9, 11.

34. And not only did God, as their king, dwell among them as in his *house*, *temple*, or palace; but he also conferred upon them, the honour of *kings*, as he redeemed them from servitude, made them *lords* of themselves, and raised them above other nations to reign over them: and of priests too, as they were to attend upon God.



from time to time continually, in the solemn offices of religion, which he had appointed. Exod. xix. 6, "And ye shall be unto me a *kingdom of priests*," or a kingly priesthood. Deut. xxvi. 19, "And to make thee *high above* all nations—in praise, and in name, and in honour, and that thou mayest be a *holy* people unto the Lord thy God," xxviii. 1. xv. 6, "For the Lord thy God blesseth thee—and thou shalt *reign over many nations*." Isa. lxi. 6, "But ye (*the seed of Jacob*) shall be named the *priests* of the Lord; men shall call you the *ministers* of our God:"—

35. Thus the whole body of the *Jewish* nation were separated unto God. And as they were more nearly related to him than any other people, as they were joined to him in covenant, and felt access to him in the ordinances of worship, and in virtue of his promise, had a particular title to his regards and blessings, he is said to be near unto them, and they unto him. Exod. xxxiii. 16. Lev. xx. 24, "I am the Lord your God, who have *separated* you from other people:" ver. 26. 1 Kings viii. 52, 53. Deut. iv. 7, "For what nation is there so great that hath God so *near* unto them, as the Lord our God is in all things that we call upon him for?" Psal. cxlviii. 14, "The children of Israel, a people *near* unto him."

36. And here I may observe, that as the *Gentiles* were not then taken into the same peculiar covenant with the *Jews*, nor stood in the same special relation to God, nor enjoyed their extraordinary religious privileges, but lay out of the commonwealth of *Israel*, they are, on the other hand, said to be *far off*. Isa. lvii. 19, "I create the fruit of the lips: peace, peace to him that is *far off*, and to him that is *near*, saith the Lord, and I will heal him." Zech. vi. 15, "And they that are *far off* shall come and build in the temple." Eph. ii. 17, "And came and preached to you, (*Gentiles*), which were *as far off*, and to them that were *nigh*," (the *Jews*.)

37. And, as God had, in all these respects, distinguished them from all other nations, and sequestered them unto himself, they are styled his *peculiar people*: Deut. vii. 6, "The Lord hath chosen thee to be a special, (or peculiar) *people*, unto himself:" xiv. 2, "The Lord hath chosen thee to be a *peculiar people* unto himself above all the nations that are upon the earth;" xxvi. 18.

38. As they were a body of men particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship, they are called his *congregation*, or *church*. Num. xvi. 3. xxviii. 17. Josh. xxii. 17. 1 Chron. xxviii. 3, "Now, therefore, in the sight of all *Israel* the *congregation*, (*the church*), of the Lord." Psal. lxxiv. 2.

39. For the same reason, they are considered as God's *possession*, *inheritance*, or *heritage*. Deut. ix. 26, "O Lord, destroy not thy people, and thine *inheritance*." Ver. 29. Psal. xxxiii. 12. cxvi. 40. Jer. x. 16. xii. 7, "I have forsaken my *house*, I have left my *heritage*. I have given the dearly beloved of my soul into the hands of her *enemies*." And in many other places.

; III. *Reflections on the foregoing Privileges and Honours.*

40. Whether I have ranged the foregoing particulars in proper order, or given an exact account of each, let the studious of Scripture knowledge consider. What ought to be specially observed is this; that all the forementioned privileges, benefits, relations, and honours, did belong to ALL the children of Israel without exception. The Lord Jehovah was the God, King, Saviour, Father, Husband, Shepherd, &c. to them ALL. He saved, bought, redeemed; he created, he begot, he made, he planted, &c. them ALL. And they were ALL his people, nation, heritage; his children, spouse, flock, vineyard, &c. They all had a right to the ordinances of worship, to the promises of God's blessing, and especially to the promise of the land of Canaan. ALL enjoyed the protection and special favours of God in the wilderness, till they had forfeited them: ALL ate of the manna, and ALL drank of the water out of the rock, &c. That these privileges and benefits belonged to the whole body of the Israelitish nation, is evident from all the texts I have already quoted: which he, who observes carefully, will find do all of them speak of the whole nation, the whole community, without exception.

41. And that all these privileges, honours, and advantages, were common to the whole nation, is confirmed by this further consideration: that they were the effect of God's free grace, without regard to any prior righteousness of theirs: and therefore they are assigned to God's love as the spring from whence they flowed; and the donation of those benefits is expressed by God's loving them: they are also assigned to God's mercy, and the bestowing of them is expressed by God's showing them mercy. Deut. ix. 4. 5, 6, "Speak not thou in thy heart, after that the Lord has cast them out before thee, saying, For my righteousness the Lord hath brought me in to possess this land.—Not for thy righteousness, or the uprightness of thy heart dost thou go to possess their land," &c. "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

42. Deut. vii. 7, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people." Verse 8, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers; hath the Lord brought you out" (of Egypt.) xxxiii. 3, "He loved the people." Isa. xliii. 3, 4. Jer. xxxi. 3. Hos. iii. 1. ix. 15.

43. It is on account of this general love to the Israelites, that they are honoured with the title of *Beloved*. Psal. lx. 5, "That thy beloved may be delivered, save with thy right hand, and hear me." Psal. cxviii. 6. Jer. xi. 15, "What hath my beloved to do in my house, seeing she hath wrought lewdness with many?" xii. 7, "I have forsaken my house, I have given the dearly beloved of my soul into the hands of my enemies," (and in their present condition at this day the Jews are still, in a sense, beloved, Rom. xi. 28.) 44. Exod. xv. 13, "Thou, in thy mercy, hast led forth the people which thou hast redeemed," &c. Psal. xcvi. 3. Isa. liv. 10. Mic. vii. 20, "Thou

shalt perform the truth to Jacob and the *mercy* to Abraham, which thou hast sworn unto our fathers from the days of old." Luke i. 54, 55, "He hath holpen his servant Israel, in remembrance of his *mercy*, as he spake to our fathers, to Abraham and his seed for ever." Agreeably to this he *showed* them *mercy*, as he continued them to be his people, when he might have cut them off. Exod. xxxiii. 19, "I will be gracious to whom I will be gracious, and I will *show mercy* on whom I will *show mercy*." And when, after their present state of rejection, they shall again be taken into the church, this too is expressed by their *obtaining mercy*. Rom. xi. 31.

45. In these texts, and others of the same kind, it is evident the *love* and *mercy* of God hath respect not to *particular persons* among the Jews, but to the *whole nation*; and therefore is to be understood of that general love and mercy whereby he singled them out to be a peculiar nation to himself, favoured with extraordinary blessings.

46. And it is with regard to this sentiment and manner of speech, that the GENTILES, who were not distinguished in the same manner, are said *not to have obtained mercy*. Hos. ii. 23, "And I will sow her unto me in the earth, and I will have *mercy* upon her that had not *obtained mercy*, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

47. Further; it should be noted, as a very material and important circumstance, that all this mercy and love were granted and confirmed to the Israelites under the sanction of a *covenant*; the most solemn declaration and assurance, sworn to and ratified by the oath of God. Gen. xvii. 7, 8, "And I will establish my *covenant* between me and thee, and thy seed after thee, in their generations, for an everlasting *covenant*; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xxii. 16, 17, 18, "By myself have I sworn, saith the Lord, for because thou hast done this thing, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." This covenant with Abraham was the *Magna Charta*, the basis of the Jewish constitution, which was renewed afterward with the whole nation; and is frequently referred to as the ground and security of all their blessings. Exod. vi. 3, 7, "I appeared unto Abraham, Isaac," &c. "And I have also established my *covenant* with them, to give them the land of Canaan. I have also heard the groaning of the children of Israel, and I have remembered my *covenant*, and I will take you to me for a people, and I will be to you a God." Deut. vii. 8. Psal. cv. 8, 9, 10, "He hath remembered his *covenant* for ever, the word which he commanded to a thousand generations. Which *covenant* he made with Abraham, and his *oath* unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting COVENANT." Jer. xi. 5. Ezek. xvi. 8. &c. 5.

48. But, what most of all deserves our attention is this; that the Jewish constitution was a *scheme for promoting virtue*, true religion, or a good and pious life. In all the fore-mentioned instances they were very happy. But were they to rest in them? Because these blessings were the gift of love and mercy, without respect to their righteousness or obedience; was it therefore needless for them to be obedient? or were they, purely on account of benefits already received, secure of the favour and blessing of God for ever? by no means. And that I may explain this important point more clearly, I shall distinguish their blessings into *antecedent* and *consequent*, and show, from the Scriptures, how both stand in relation to their duty.

49. *Antecedent blessings* are all the benefits hitherto mentioned, which were given by the mere grace of God, *antecedently* to their obedience, and without respect to it; but *yet so* that they were intended to be *motives* to obedience. Which effect if they produced, then their *election, redemption, and calling* were confirmed, and they were entitled to all their blessings, promised in the covenant; which blessings I therefore call *consequent*, because they were given only in *consequence* of their obedience. But, on the other hand, if the *antecedent* blessings did not produce obedience to the will of God; if his *chosen people, his children*, did not obey his voice, then they forfeited all their privileges, all their honours and relations to God, all his favours and promises, and fell under the severest threatenings of his wrath and displeasure. Thus life itself may be distinguished into, I. *Antecedent*, which God gives freely to all his creatures of his mere good will and liberality, before they can have done any thing to deserve it. II. *Consequent* life; which is the continuance of life in happy circumstances, and has relation to the good conduct of a rational creature. As he improves life *antecedent*, so he shall, through the favour of God, enjoy life *consequent*.

50. And that this was the very *end and design* of the dispensation of God's extraordinary favours to the *Jews*, namely, to engage them to duty and obedience; or that it was a *scheme for promoting virtue*, is clear beyond all dispute, from every part of the Old Testament. Note, I shall make ANT. stand for *antecedent*, love or motives; CONS. for *consequent* love or reward: and THR. for *threatening*. Gen. xvii. 1, (*Ant.*) "I am God, All-sufficient, (*Duty*) walk thou before me, and be thou perfect." Verse 4, 8, (*Ant.*) "I will be a God unto thee, and thy seed after thee. And I will give unto thee and unto thy seed, the land of Canaan, and I will be their God." Verse 9, (*Duty*) "Thou shalt keep my covenant therefore, thou and thy seed after thee." Gen. xxii. 16, 18, (*Duty*) "Because thou hast done this thing, and hast not withheld thy son, thine only son, because thou hast obeyed my voice." Verse 16, 17, (*Cons.*) "By myself have I sworn, saith the Lord, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed."

51. Here let it be noted, that the same blessings may be both *consequent* and *antecedent* with regard to different persons. With



regard to Abraham, the blessings promised in this place, (Gen. xxii. 16, 17, 18.) are *consequent*, as they were the reward of his *obedience*, "because thou hast obeyed my voice." But with regard to his posterity, these same blessings were of the *antecedent* kind; because, though they had respect to Abraham's obedience: yet, with regard to the *Jews*, they were given freely or *antecedently* to any obedience they had performed. So the blessings of redemption, with regard to our Lord's obedience, are *consequent*; but with regard to us, they are of *free grace* and *antecedent*, not owing to any obedience of ours, though granted in *consequence* of Christ's obedience. Phil. ii. 8, 9, &c. Eph. i. 7. Heb. v. 8, 9. Nor doth the donation of blessings upon *many* in consequence of the obedience of *one*, at all diminish the grace, but very much recommends the wisdom that bestows them.

52. Isa. xliii. 7, 21, (*Ant.*) "This people have I made for myself, (*Duty*) they shall show forth my praise."

Jer. xiii. 11. Lev. xx. 7, 8, (*Ant.*) "I am the Lord your God, I am the Lord which sanctify you. (*Duty*) Sanctify yourselves therefore, and be ye holy, and ye shall keep my statutes and do them."

Deut. iv. 7, 8, (*Ant.*) "What nation is there so great, who hath God so nigh them, as the Lord our God is? And what nation is there so great, that hath statutes and judgments so righteous," &c. Verse 9, (*Duty*) "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen."

Verse 20, (*Ant.*) "The Lord hath taken you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are at this day." Verse 23, (*Duty*) "Take heed unto yourselves, lest ye forget the covenant of the Lord your God." Verse 24, (*Thr.*) "For the Lord thy God is a consuming fire." Verse 25, "When ye shall corrupt yourselves, and do evil in the sight of the Lord thy God." Verse 26, "I call heaven and earth to witness, that ye shall soon utterly perish from off the land."

Verse 34. (*Ant.*) "Hath God essayed to go, and take him a nation from the midst of another nation, by signs and wonders," &c. &c. Verse 39, (*Duty*) "Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above, &c. Thou shalt keep, therefore, his statutes and his commandments, (*Cons.*) that it may go well with thee, and with thy children after thee," &c.

Deut. v. 6, (*Ant.*) "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Verse 7, (*Duty*) "Thou shalt have no other gods before me," &c. Verse 29, "O that there were such a heart in them that they would fear me and keep all my commandments always, (*Cons.*) that it might be well with them, and with their children for ever." Verse 33. (*Duty*) "You shall walk in all the ways which the Lord your God hath commanded you, (*Cons.*) that ye may live, and that it may be well with you," &c.

Chap. vi. 21, (*Ant.*) "We were Pharaoh's bondmen, and the Lord brought us out of Egypt," &c. Verse 24, (*Duty*) "And the Lord commanded us to do all these statutes, to fear the Lord our

God, (*Cons.*) for our good always, that he might preserve us alive," &c.

Chap. vii. 6, 7, 8, (*Ant.*) "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself; the Lord loved you and redeemed you out of the house of bondmen." Verse 9, (*Duty*) "Know therefore that the Lord thy God he is God," &c. Verse 11, "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day to do them." Verse 12, 13, 18, (*Cons.*) "Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers. And he will love thee, and bless thee, and multiply thee," &c.

Chap. viii. 2, (*Ant.*) "Thou shalt remember all the way which the Lord thy God led thee," &c. Verse 5, "Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." Verse 6, (*Duty*) "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." Verse 11, "Beware that thou forget not the Lord thy God," &c. Verse 19, (*Thr.*) "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, I testify against you this day, that ye shall surely perish."

Chap. x. 15, (*Ant.*) "The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people." Verse 12, 16, (*Duty*) "Circumcise therefore the foreskin of your heart," &c.

Verse 22, (*Ant.*) "Thy fathers went down into Egypt, with three-score and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude." Chap. xi. 1, (*Duty*) "Therefore shalt thou love the Lord thy God, and keep his charge," &c. Verse 13, "And it shall come to pass, if ye shall hearken diligently unto my commandments," &c. Verse 14, (*Cons.*) "That I will give you the rain of your land," &c. Verse 26, "Behold I set before you this day a *blessing* and a *curse*. A *blessing*, if you obey the commandments of the Lord; and a *curse*, if ye will not obey," &c. Chap. xii. 28, (*Duty*) "Observe and hear all these words which I command thee, (*Cons.*) that it may go well with thee and thy children after thee for ever, when thou hast done that which is good and right in the sight of the Lord thy God."

Chap. xiii. 17, 18. xv. 4, 5. xxvii. 9, (*Ant.*) "Take heed and hearken, O Israel, this day thou art become the people of the Lord thy God." Verse 10, (*Duty*) "Thou shalt therefore obey the voice of the Lord thy God, and do his commandments," &c. Chap. xxviii. 1, "And it shall come to pass, if thou hearken diligently unto the voice of the Lord thy God, to observe and to do his commandments, (*Cons.*) That the Lord will set thee on high above all nations of the earth. And all these *blessings* shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city," &c. Verse 15, (*Thr.*) "But it shall come to pass, if thou wilt not hearken unto the voice of the

Lord thy God, to observe and to do all his commandments, and his statutes, that all these *curses* shall come upon thee and overtake thee," &c. Verse 45, "Moreover, all these curses shall come upon thee till thou be destroyed, because thou hearkenedst not unto the voice of the Lord thy God." Chap. xxix. 2, 10. xxx. 15, 18, (*Duty*) "See, I have set before you this day life and good, and death and evil ; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, (*Cons.*) that thou mayest live and multiply ; and the Lord thy God shall bless thee in the land whither thou goest to possess it. (*Thr.*) But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them, I denounce unto you this day that ye shall surely perish."

Whosoever peruses the first sixteen, and the 28th, 29th, 30th, 31st, and 32d, chapters of Deuteronomy, will clearly see, that all the privileges, honours, instructions, protections, &c. which were given them as a select body of men, were intended as *motives* to obedience ; which, if thus wisely improved, would bring upon them still further blessings. Thus God *drew* them to duty and virtue by his *lovingkindness*. Jer. xxxi. 3, "He drew them with cords of a man," such considerations as are apt to influence the rational nature, "and with the bands of love," Hos. xi. 4. But if they were disobedient, and did not make a right use of God's benefits and favours, then they were subjected to a curse, and should perish. And this is so evident from this single book that I shall not need to heap together the numerous quotations which might be collected from other parts of Scripture, particularly the prophetic writings. Only I may further establish this point by observing—that, in *fact*, though all the Israelites in the wilderness were the *people, children, and chosen* of God ; all entitled to the Divine blessing, and partakers of the several instances of his goodness ; yet, notwithstanding all their advantages and honours, when they were *disobedient* to his will, distrustful of his power and providence, or revolted to the worship of idol gods, great numbers of them fell under the Divine vengeance, Exod. xxii. 8, 27, 28. Numb. xi. 4, 5, 6, 33. xvi. 2, 3, 32, 35, 41, 49. xxi. 5, 6. And though they had *all* a promise of entering into the land of Canaan, yet the then generation, from twenty years old and upwards, for their unbelief, were, by the righteous judgment of God, excluded from the benefit of that promise ; they forfeited their inheritance, and died in the wilderness, Numb. xiv. 28—36. Hebr. iii. 7, &c.

53. From all this it appears, that all the high privileges of the Jews, before-mentioned, and all the singular relations in which they stood to God, as they were *saved, bought, redeemed*, by him ; as they were his *called and elect* ; as they were his *children* whom he *begot, created, made, and formed*, his *sons and daughters, born to him* ; his *heritage, church, house, and kingdom* ; his *saints*, whom he sanctified ; his *vine or vineyard* ; which he *planted* ; his *sheep and flock* : I say these, and such like honours, advantages, and relations, as they are assigned to the whole body, do not import an *absolute, final state of happiness and favour of any kind* ; but are to be considered as displays, instan-



ces, and descriptions of God's love and goodness to them, which were to operate as a *mean*, a moral mean, upon their hearts. They were in truth, motives to oblige and excite to obedience; and only when, so improved became *final* and *permanent* blessings; but neglected, or misimproved, they were enjoyed in *rain*, they vanished and came to nothing; and wicked Israelites were no more the objects of God's favour than wicked *heathens*. Amos, ix. 7. speaking of corrupt Jews, "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord."\*

54. And, upon the whole, we may from the clearest evidence conclude, that the selecting the Jewish nation from the rest of the world, and taking them into a peculiar relation to God, was a scheme for promoting true religion and virtue in all its principles and branches, upon motives adapted to rational nature; which principles and branches of true religion are particularly specified in their law. And to this end, no doubt, every part of their constitution, even the *ceremonial*, was wisely adapted, considering their circumstances, and the then state of the world.

55. The love of God, as it was the *foundation* and *original* of this scheme, so it was the *prime motive* in it. God begun the work of salvation among them antecedently to any thing which they might do, on their part, to engage his goodness. They did not *first* love God, but God *first* loved them: their *obedience* did not *first* advance towards God; but his *mercy first* advanced towards them, and *saved, bought, redeemed* them, took them for his people, and gave them a part in the blessings of his covenant. And as for his *displeasure*, they were under that only *consequently*; or after they had neglected his goodness, and abused the mercy and means, the privileges and honours, which they enjoyed. This, I think must appear very evident to any one who closely and maturely deliberates upon the true state of the Jewish church.

Thus, and for those ends, not excluding others before or afterward mentioned, the Jewish constitution was erected.

§ IV. *The Jewish Peculiarity not prejudicial to the rest of Mankind—The Jewish Economy being established for the Benefit of the World in general.*

56. But although the Father of mankind was pleased, in his wisdom, to erect the foregoing scheme, for promoting virtue, and preserving true religion in one nation of the world, upon which he conferred particular blessings and privileges; this was no injury nor prejudice to the rest of mankind. For, as to original favours, or external advantages, God, who may do what he pleases with his own,

\* It must, however, be observed, that these *titles, privileges, &c.* imported *spiritual* blessings: and especially a Divine *influence* in, and *gracious work* upon the soul, *changing* and *renewing* the heart and affections: without which *obedience* to the Divine will it would have been impossible: therefore, *formed, created, redeemed, begotten, sanctified, &c.* were to be considered by *them*, as they are to us, significant of that *change*, which is to take place in the heart by the grace of God, producing that *obedience*, which is commanded in his word!

bestows them in any kind or degree, as he thinks fit. Thus he makes a variety of creatures; some *angels* in a higher sphere of being, some *men* in a lower. And among men he distributes different faculties, stations, and opportunities in life. To one he gives *ten talents*, to another *five*, to another *two*, and to another *one*, severally as he pleases; without any impeachment of his justice, and to the glorious display and illustration of his wisdom. And so he may bestow different advantages and favours upon different nations, with as much justice and wisdom as he has placed them in different climates, or vouchsafed them various accommodations and conveniences of life. But, whatever advantages some nations may enjoy above others, still God is the God and *Father of all*: and his extraordinary blessings to some are not intended to diminish his regards to others. He erected a scheme of polity and religion for promoting the knowledge of God, and the practice of virtue in one nation; but not with a design to withdraw his goodness or providential regards from the rest. God has made a variety of soils and situations; yet he cares for every part of the globe; and the inhabitants of the North Cape, where they conflict a good part of the year with *night* and extreme *cold*, are no more neglected by the universal Lord, than those who enjoy the perpetual summer and pleasures of the Canary Isles. At the same time that God chose the children of Israel to be his peculiar people, in a special covenant he was the God of the rest of mankind; and regarded them as the objects of his care and benevolence. *Exod. xix. 5*, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar treasure unto me* above all people: כי לי חֵקְךָ אֶלְמֹתָיִם *ALTHOUGH* all the earth is mine." So it should be rendered. *Deut. x. 14, 15*, "Behold the heaven and the heaven of heavens is the Lord's thy God, the *earth* with *all* that therein is. Only the Lord had a delight in thy fathers, to *love* them, and he *chose* their seed after them, even you above all people, as it is this day." Verse 17, 18, "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which *regardeth not persons*, (or is no respecter of persons, *Acts x. 34.* through partiality to one person, or one nation, more than another,) *nor taketh reward*. He doth execute the judgment of the fatherless and widow, and *LOVETH THE STRANGER*, in giving him food and raiment." A *stranger* was one who was of any other nation beside the Jewish. *Psal. cxlvi. 9*, "The Lord preserveth the *STRANGERS*." *viii. 1. xix. 1, 2, 3, 4. xxiv. 1. xxxiii. 5*, "The *EARTH* is full of the goodness of the Lord." Verse 8, "Let *ALL* the earth fear the Lord; let *ALL* the inhabitants of the world stand in awe of him." Verse 12, "Blessed is the nation whose God is the Lord, and the people whom he has *chosen* for his own *inheritance*." Verse 13, "The Lord looketh from heaven; he beholdeth *ALL* the sons of men. From the place of his habitation he looketh upon *ALL* the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works." *xlvii. 2, 8*, "The Lord most high is a great king over *ALL* the earth. God reigneth over the *heathen*." *lxvi. 7. cvii. 8, 15, 21. cxlv. 9*, "The Lord is good to *ALL*, and his tender mercies are over *ALL* his *WORKS*."

Many more passages, might be brought out of the Scriptures of the Old Testament to show that *all the nations of the earth* were the objects of the Divine care and goodness, at the same time that he vouchsafed a *particular* and extraordinary providence towards the Jewish nation.

57. And agreeably to this the Israelites were required to exercise all benevolence to the Gentiles, or *strangers*, to abstain from all injurious treatment, to permit them to dwell peaceably and comfortably among them, to partake of their blessings, to incorporate into the same happy body, if they thought fit; and to join in their religious solemnities. Exod. xxii. 21, "Thou shalt neither vex a *stranger*, nor oppress him." xxii. 9, 12. Lev. xix. 10, "Thou shalt not glean thy vineyard; neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and *stranger*: I am the Lord your God." xxiii. 22. xxx. 33, 34, "And if a *stranger* sojourn with thee in your land, ye shall not vex him. But the *stranger* that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself." xxv. 35, "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a *stranger* or a *sojourner*, that he may live with thee." Numb. xv. 14, 15, "And if a *stranger* sojourn with you, or *whosoever* be among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord; as ye do so shall he do. One ordinance shall be both for *you* of the congregation, and also for the *stranger* that sojourneth with you, an ordinance for ever in your generations; as ye are, so shall the *stranger* be, before the Lord." Deut. xxvi. 11, 12, "And thou shalt rejoice in every good thing, which the Lord thy God hath given unto thee, and unto thy house, thou, and the Levite, and the *stranger* that is among you." Ezek. xxii. 7, 29.

58. And not only were they required to treat *strangers*, or men of other nations, with *kindness* and *humanity*; but it appears from several parts of Scripture, that the whole Jewish dispensation had respect to the nations of the world. Not, indeed, to bring them all into the Jewish church, (that would have been impracticable, as to the greatest part of the world) but to spread the knowledge and obedience of God in the earth. Or, it was a scheme which was intended to have its good effects beyond the pale of the Jewish enclosure, and was established for the benefit of all mankind. Gen. xii. 3, "And in thee (Abraham) shall all families of the earth be blessed." xxii. 18, "And in thy seed shall all nations of the earth be blessed." Exod. vii. 5, "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel." ix. 16, "And indeed for this very cause have I raised thee (Pharaoh) up, for to show in thee my power, and that my name may be declared throughout all the earth." xv. 14. Lev. xxvii. 45. Numb. xiv. 13, 14, 15.

59. But though the Jewish peculiarity did not exclude the rest of the world from the care and beneficence of the universal Father; and

though the Jews were commanded to exercise benevolence towards persons of other nations; yet about the time when the Gospel was promulgated, the Jews were greatly elevated on account of their distinguishing privileges: they looked upon themselves as the only favourites of heaven, and regarded the rest of mankind with a sovereign contempt, as nothing, as abandoned of God, and without a possibility of salvation; unless they should incorporate, in some degree or other, with their nation. Their constitution, they supposed, was established for ever, never to be altered, or in any respect abolished. They were the true and only church, out of which no man could be accepted of God: and consequently, unless a man submitted to the law of Moses, how virtuous or good soever he were, it was their belief, he could not be saved. He had no right to a place in the church, nor could hereafter obtain life.

4 V. *The Jewish Peculiarity was to receive its Perfection from the Gospel.*

60. But the Jewish dispensation, as peculiar to that people, though superior to the mere light of nature, which it supposed and included, was but of a temporary duration, and of an inferior and imperfect kind, in comparison of that which was to follow, and which God, from the beginning, (when he entered into covenant with Abraham, and made the promise to him,) intended to erect, and which he made several declarations under the Old Testament that he would erect, in the proper time, as successive to the Jewish dispensation; and, as a superstructure, perfective of it. And, as the Jewish dispensation was erected by the ministry of a much nobler hand, even that of the Son of God, the *Messiah*, the foreordained before the world was made, promised to Abraham, foretold by the prophets, and even expected by the Jews themselves; though under no just conceptions of the end of his coming into the world. He was to assume, and live in a human body, to declare the truth and grace of God more clearly and expressly to the Jews, to exhibit a pattern of the most perfect obedience; and to be obedient even unto death, in compliance with the will of God.\* When Christ came into the world, the Jews were ripe for destruction; but he published a general indemnity for the transgressions of the former covenant, upon their repentance; and openly revealed a future state, as the true Land of Promise, even eternal life in heaven. Thus he confirmed the former covenant with the Jews, as to the favour and blessing of God; and enlarged, or more clearly explained it, as to the blessings therein bestowed; instead of an earthly Canaan, revealing the resurrection of the dead, and everlasting happiness and glory in the world to come.

61. That the Gospel is the Jewish scheme *enlarged* and *improved*,

\* Yes, and thus to become a Sacrifice for sin, that those who believe in him might have redemption in his blood. This is the light in which the New Testament places the death of Christ.



will evidently appear, if we consider that we Gentiles, believing in Christ, are said to be incorporated into the same body with the Jews; and that believing Jews and Gentiles are now become *one, one flock, one body* in Christ. John x. 16, "And other sheep I have which are not of this (the Jewish) fold; them also I must bring, and they shall hear my voice, and there shall be one *flock*, (so the word *ποιμνὴν* signifies, and so our translators have rendered it in all the other places where it is used in the New Testament. See Matt. xxvi. 31. Luke ii. 8. 1 Cor. ix. 7. And here also it should have been translated *flock*, not *fold*;) and one *shepherd*." 1 Cor. xii. 13, "By one Spirit we are all baptized in *one body*, whether we be Jews or Gentiles." Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all *ONE* in Christ Jesus;" that is, under the Gospel dispensation. Ephes. ii. 14, 15, 16, "For he is our peace, who has made both (Jews and Gentiles) *one*, and has broken down the middle wall of partition between us, (Jews and Gentiles.) Having abolished by his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

62. And that this union or coalition between believing Jews and Gentiles, is to be understood of the believing Gentiles being taken into that church and covenant in which the Jews were before the Gospel dispensation was erected; and out of which the unbelieving Jews were cast, is evident from the following considerations:

63. *First*, that Abraham, the head or root of the Jewish nation, is the Father of us all. Rom. iv. 16, 17, "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; and not to that only which is of the law (the Jews) but to that also which is of the faith of Abraham, (the believing Gentiles) who is *the father of us all*, (as it is written, I have made thee a father of many nations,) before him whom he believed," that is to say, in the account and purpose of God, whom he believed, he is the father of *US ALL*. Abraham, when he stood before God and received the promise, did not, in the account of God, appear as a *private* person, but as *the father of us all*; as the *head* and *father* of the whole future church of God, from whom we were all, believing Jews and Gentiles, to descend; as we were to be accepted, and interested in the divine blessing and covenant after the same manner as he was; namely, by faith. Gal. iii. 6, &c. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. For the Scripture, foreseeing that God would justify," would take into his church and covenant, "the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith," (of what country soever they are, heathens as well as Jews,) "are blessed" (justified, taken into the kingdom and covenant of God,) "together with believing Abraham," (and into that very covenant which was made with him



and his seed.\*) In this covenant were the *Jews* during the whole period, from Abraham to Moses, and from Moses to Christ. For the covenant with Abraham was with him, and with his *seed after him*, Gen. xvii. 7. "To Abraham and his seed were the promises made," Gal. iii. 16. And the apostle in the next verse tells us, that (the promises or) "the covenant that was confirmed before of God in Christ, the law which was (given by Moses) four hundred and thirty years after, could not disannul, that it should make the promise (or covenant with Abraham) of none effect;" consequently, the *Jews*, during the whole period of the law, or Mosaical dispensation, were under the covenant with Abraham; and into that same covenant the apostle argues, Rom. iv. and Gal. iii. that the believing Gentiles are taken. For which reason he affirms that they are *no more strangers and foreigners, but fellow-citizens with the saints*, that is, the patriarchs, &c. And that the great mystery, not understood in other ages, was this, "That the Gentiles should be fellow-heirs, and of the same body" with his church and children, the *Jews*, Eph. ii. 19. iii. 5, 6.

64. *Secondly*. Agreeably to this sentiment, the believing Gentiles, are said to partake of all the spiritual privileges which the *Jews* enjoyed, and from which the unbelieving *Jews* fell; and to be taken into that kingdom and church of God, out of which they were cast. Several of the parables of our Lord are intended to point out this fact. And many passages in the epistles directly prove it.

65. Matt. xx. 1—16. In this parable the vineyard is the *kingdom of heaven*, into which God, the *householder*, hired the *Jews* early in the *morning*; and into the *same* vineyard he hired the *Gentiles* at the *eleventh* hour, or an hour before sunset.

66. Matt. xxi. 33—34. The *husbandmen* to whom the vineyard was first let, were the *Jews*; to whom God first sent *his servants*, the prophets, ver. 34—36. and at last he sent his Son, whom they slew, verse 37—39. and then the vineyard was let out to *other husbandmen*; which our Saviour clearly explains, verse 43, "Therefore I say unto you, (*Jews*) the kingdom of God shall be taken from you, and given to a nation (*the believing Gentiles*,) bringing forth the fruits thereof." Hence it appears, that the very same *kingdom of God*, which the *Jews* once possessed, and in which the ancient prophets exercised their ministry, one after another, is now in *our* possession; for it was taken from *them*, and given to us.

67. Rom. xi. 17—24. The church or *kingdom of God* is compared to an *olive-tree*, and the members of it to the *branches*. "And if some of the branches, (*the unbelieving Jews*,) be broken off, and thou," Gentile Christian, "wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;" that is, the Jewish church and covenant. Ver. 24, "For if thou," Gentile Christian, "wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into the good olive-tree," &c.

\* Being *justified* does not merely signify *being taken into covenant*, so as to be incorporated with the visible church of God; it is used repeatedly by St. Paul, to signify that act of God's mercy whereby a penitent sinner, believing on Christ as a sacrifice for sin, has his transgressions forgiven for Christ's sake. Rom. v. 1, &c. A. C.

68. 1 Pet. ii. 7, 8, 9, 10, "Unto you, Gentiles who believe, he (Christ) is an honour, *τιμή*, but unto them which be disobedient, (the unbelieving Jews,) the stone which the builders disallowed, the same is made the head of the corner, and also a stone of stumbling, and a rock of offence.\* They stumble at the word, being disobedient, whereunto also they were appointed." (They are fallen from their privileges and honour, as God appointed they should in case of their unbelief.) "But ye" (Gentiles, are raised into the high degree from which they are fallen, and so) "are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of *heathenish* darkness into his marvellous light."

69. *Thirdly.* The Jews vehemently opposed the admission of the uncircumcised Gentiles into the kingdom and covenant of God, at the first preaching of the Gospel. But if the Gentiles were not taken into the same church and covenant, in which the Jewish nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist that they ought to be circumcised in order to their being admitted? For what was it to them, if the Gentiles were called and taken into another kingdom and covenant, distinct, and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? It is plain the Gentiles might have been admitted into *another* kingdom and covenant, without any offence to the Jews; as they would still have been left in the sole possession of their ancient privileges. And the apostles could not have failed of using this as an argument to pacify their incensed brethren, had they so understood it. But seeing they never gave the least intimation of this, it shows they understood the affair as the unbelieving Jews did, namely, that the Gentiles, without being circumcised, were taken into the kingdom of God, in which they and their forefathers had so long stood.

70. *Fourthly.* It is upon this foundation, namely, that the believing Gentiles are taken into that church and kingdom in which the Jews once stood, that the apostles drew parallels, for caution and instruction, between the state of the ancient Jews, and that of the Christians. 1 Cor. x. 1—13, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, and did all eat of the same spiritual meat, and did all drink of the same spiritual drink; but with many of them God was not well pleased: for they were overthrown in the wilderness. Now those things were *our examples*, to the intent *we* should not lust after evil things as *they* also lusted. Neither be ye idolaters, as were some of

\* We render this passage thus, *a stone of stumbling, and rock of offence*, even to them which stumble at the word, being disobedient, &c. as if it were one continued sentence. But thus, violence is done to the text, and the apostle's sense is thrown into obscurity and disorder, which is restored by putting a period after *offence*, and beginning a new sentence, thus *they stumble at the word, &c.* For observe, the apostle runs a double *antithesis* between the unbelieving Jews and believing Gentiles.

*them*; neither let us provoke Christ, as some of *them* provoked," &c. Hebr. iii. 7, &c. "Wherefore as the Holy Ghost saith, To-day,\* when or while you hear his voice, harden not your hearts as in the day of temptation in the wilderness, when your fathers tempted me, wherefore I was grieved with that generation, and sware in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of *you* an evil heart of unbelief." Chap. iv. 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of *you* should seem to come short of it." Verse 2. "For unto *us* hath the Gospel been preached, as well as to *them*;" that is, we have the joyful promise of a happy state, or of *entering into rest*, as well as the Jews of old. Verse 11, "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

71. *Fifthly*. Hence also the Scriptures of the Old Testament are represented as being written for our use and instruction, and to explain *our* dispensation as well as *theirs*. Matt. v. 17, "Think not that I am come to destroy the *law* and the prophets; I am not come to destroy, but to fulfil." And when our Saviour taught his disciples the things pertaining to his kingdom, he *opened to them the Scriptures*, which were then no other than the *Old Testament*. Luke iv. 17—22. xviii. 31. xxiv. 27, "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." Verse 45, "Then opened he their understanding that they might understand the Scriptures." Thus the apostles were instructed in the things pertaining to the Gospel dispensation. And always in their sermons in the Acts, they confirm their doctrine from the Scriptures of the Old Testament. And in their epistles they not only do the same, but also expressly declare, that those Scriptures were written as well for the benefit of the *Christian* as the *Jewish* church. Rom. xv. 4, After a quotation out of the Old Testament, the apostle adds, "for whatsoever things were written *aforetime* were written for our learning, that *we* through patience and comfort of the Scriptures might have hope." 1 Cor. ix. 9, "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Ver. 10, "For *our* sakes no doubt, this is written." 1 Cor. x. 11. "Now all these things," (namely, the before-mentioned privileges, sins and punishments of the ancient Jews,) "happened unto them for ensamples; and they are written for *our* admonition, upon whom the ends of the earth are come." 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

72. *Sixthly*. Agreeably to this notion, that the believing Gentiles

\* Σήμερον εἰς τὴν φωνὴν αὐτοῦ ἀκούσιντε. EAN, if, should here have been rendered *When*; as it is rendered 1 John iii. 2. and as it should have been rendered John xii. 32. xiv. 3. xvi. 7. 2 Cor. v. 1. In the like manner the particle Οὐκ *in*, Psal. xcv. 7. (whence the place is quoted,) should have been translated *When* or *While*. For it is translated *When*, 1 Sam. xv. 17. Prov. iii. 24. iv. 12. Job vii. 4. xvii. 16. Psa. i. 18. and might have been so translated in other places.

are taken into that church or kingdom, out of which the unbelieving Jews are cast, the Christian church, considered in a body, is called by the same general names as the church under the Old Testament. *Israel* was the general name, of the Jewish church, so also of the Christian. Gal. vi. 16, "As many as walk according to this rule, peace be on them, and mercy, and upon the *Israel* of God." Rev. vii. 3, 4, Speaking of the Christian church, the angel said, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the *servants* of our God in their foreheads. And I heard the number of them that were sealed : and there were sealed a hundred and forty-four thousand, of all the tribes of the children of *Israel*." Rev. xxi. 10—13, "He showed me that great city, the holy Jerusalem, (the Christian church,) having the glory of God,—and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of *Israel*, (as comprehending the whole church.) Ver. 14, "And the wall of the city had twelve foundations, and in them the names of the twelve *apostles* of the *Lamb*." Jews was another running title of the church in our Saviour's time, and this is also applied to Christians. Rev. ii. 8, 9, "And unto the angel of the (Christian) church in Smyrna, write, I know thy works, and tribulation, and poverty ; and I know the blasphemy of them who say they are Jews, (members of the church of Christ,) and are not, but are the synagogue of Satan." And again, chap. iii. 9.

§ VI. *The particular Honours and Privileges of Christians ; and the Terms signifying these Honours explained.*

73. *Seventhly.* In conformity to this sentiment, (namely, that the believing Gentiles are taken into that church, covenant, and kingdom, out of which the unbelieving Jews were cast,) the state membership, privileges, honours, and relations of professed Christians, particularly of believing Gentiles, are expressed by the same phrases with those of the ancient Jewish church ; and, therefore, unless we admit a very strange abuse of words, must convey the same general ideas of our *present* state, membership, privileges, honours, and relations to God, as we are professed Christians. For instance,

74. I. As God *chose* his ancient people the Jews, and they were his *chosen* and *elect*, so now the whole body of Christians, Gentiles as well as Jews, are admitted to the same honour ; as they are selected from the rest of the world, and taken into the kingdom of God, for the knowledge, worship, and obedience of God, in hopes of eternal life. Rom. viii. 33, "Who shall lay any thing to the charge of God's *elect* ?" &c. Eph. i. 4, "According as he hath *chosen* us," (Gentiles, chap. ii. 11.) "in him, before the foundation of the world, that we should be holy, and without blame before him in love," Col. iii. 12, "Put on, therefore, (as the *elect* of God, holy and beloved,) bowels of mercies," &c. 2 Thess. ii. 13, "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning *chosen* you to salvation, through



sanctification of the Spirit, and belief of the truth." Tit. i. 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's *elect*, and the acknowledging of the truth which is after godliness," 2 Tim. ii. 10, "Therefore I endure all things for the *elect's* sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory." 1 Pet. i. 1, 2, "Peter, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, *elect*, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience." ii. 9, "Ye (*Gentiles*) are a *chosen* generation," &c. v. 13, "The church that is at Babylon, *elect*d together with you, saluteth you."

75. II. The first step which the goodness of God took in execution of his purpose of *election*, with regard to the Gentile world, was to rescue them from their wretched situation in the sin and idolatry of their heathen state, (by sending his Son Jesus Christ into the world to die for mankind, and thus) to bring them into the light and privileges of the Gospel. With regard to which, the language of Scripture is, 1st, That he delivered, 2d, Saved, 3d, Bought or purchased, 4th, Redeemed them. i. 4, "Who gave himself for our sins, that he might *deliver* us from this present evil world," the vices and lusts in which the world is involved. Col. i. 12, 13, "Giving thanks to the Father, who has *delivered* us from the power of (heathenish) darkness," (Acts xxvi. 18. 1 Pet. ii. 9. Eph. iv. 16. v. 8,) "and translated us into the kingdom of his dear Son." And thus, consequently, we are "*delivered* from the wrath to come," 1 Thess. i. 10.

76. 1 Cor. i. 18, "For the preaching of the cross is to them that perish, foolishness; but unto us which are *saved*, it is the power of God." vii. 16, "What knowest thou, O wife, whether thou shalt *save* thy husband? or how knowest thou, O man, whether thou shalt *save* thy wife?" that is, convert her to the Christian faith. x. 33, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be *saved*." Eph. ii. 8, "For by grace are you *saved* through faith." 1 Thess. ii. 16, "The Jews forbid us to speak to the Gentiles that they might be *saved*." 1 Tim. ii. 4, "Who will have all men to be *saved* and come unto the knowledge of the truth." 2 Tim. i. 9, "Who hath *saved* us, and called us with a holy calling, not according to our works, but according to his own purpose and grace." In this general sense, *saved* is in other places applied to both Jews and Gentiles; particularly to the Jews. Rom. ix. 27. x. 1. xi. 26. Hence God is styled our Saviour. Tit. iii. 4, 5, "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he *saved* us." 1 Tim. i. 1, "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour." ii. 3. Tit. i. 3. Rom. xi. 11, "Through their (the Jews') fall *salvation* is come to the Gentiles." And as this salvation is by Jesus Christ, he also is frequently called our Saviour.

77. Acts xx. 28, "Feed the church of God, which he has *purchased* with his own blood." 1 Cor. vi. 20, "And ye are not your own; for ye are *bought* with a price." vii. 23, "Ye are *bought* with a



price." 2 Pet. ii. 1, "False prophets shall bring in damnable heresies, even denying the Lord that *bought* them." Rev. v. 9, "Thou wast slain, and hast redeemed (bought) us to God by thy blood out of every *kindred*, and tongue, and people, and nation."

78. Tit. iii. 14, "Who gave himself for us, that he might *redeem* us from all iniquity." 1 Pet. i. 18, "Ye were not *redeemed* with corruptible things, as silver and gold, from your vain (heathenish) conversation, received by tradition from your fathers; but with the precious blood of Christ." And at the same time he *redeemed* or bought us from death, or the curse of the law, Gal. iii. 13. And the Jews, in particular, from the law, and the condemnation to which it subjected them. Gal. iv. 5. Hence frequent mention is made of the redemption which is in Jesus Christ, Rom. iii. 24. 1 Cor. i. 30. Ephes. i. 7. Col. i. 14. Hebr. ix. 12, 15. Hence also Christ is said to give himself a ransom for us. Matt. xx. 28. Mark x. 45. 1 Tim. ii. 6, "Who gave himself a *ransom* for all."—That is, that he might redeem them unto God by the *sacrificial* shedding of his blood.

79. III. As God sent the Gospel to bring Gentiles, Christians, out of heathenism, and invited and made them welcome to the honours and privileges of his people, he is said to *call* them, and they are his *called*. Rom. i. 6, 7, "Among whom are ye also *called* of Jesus Christ." "To all that are at Rome *called* saints."—viii. 28. 1 Cor. i. 9. "God is faithful, by whom ye were *called* into the fellowship of his Son."—viii. 20. Gal. i. 6, "I marvel that ye are so soon removed from him that *called* you"—v. 13. Ephes. iv. 1, "I beseech you that ye walk worthy of the vocation wherewith ye are *called*," iv. 4. 1 Thess. ii. 12, That "ye walk worthy of God, who hath called you unto his kingdom and glory"—iv. 7, "God hath not *called* us unto uncleanness, but unto holiness." 2 Tim. i. 9. "Who hath saved us, and *called* us with a holy calling; not according to our works," &c. 1 Pet. i. 15, "But as he which hath *called* you is holy, so be ye holy in all manner of conversation"—ii. 9, "Ye," Gentile Christians, "are a chosen generation,—to show forth the praises of him who hath called you out of darkness into his marvellous light."

80. Note—The Jews also were *called*. Rom. ix. 24, "Even us, whom he has *called*, not of the Jews only, but also of the Gentiles." 1 Cor. i. 24. vii. 18, "Is any man *called*, being circumcised"—Heb. ix. 15. But the calling of the Jews must be different from that of the Gentiles. The Gentiles were called into the kingdom of God as strangers and foreigners, who had never been in it before. But the Jews were then subjects of God's kingdom under the old form; and therefore could be *called* only to submit to it, as it was new modelled under the Messiah. Or, they were called to repentance, to the faith, allegiance, and obedience of the Son of God, and to the hope of eternal life through him; whom rejecting, they were cast out of God's peculiar kingdom.

81. IV. And as we stand in the relation of children to the God and Father of our Lord Jesus Christ; hence it is that we are his brethren, and he is considered as the First-Born among us. Matt.

xxviii. 10. John xx. 17, "Jesus saith, Go to my *brethren*, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." Heb. ii. 11, 17. Rom. viii. 29, "That he might be the *first-born* among many *brethren*."

82. V. And the relation of God, as a *father*, to us Christians, who are his children, will lead our thoughts to a clear idea of our being, as we are called, the house or family of God, or of Christ. 1 Tim. iii. 15, "But if I tarry long, that thou mayest know how to behave thyself in the *house* of God, which is the church of the living *God*." Heb. iii. 6, "But Christ, as a Son over his own *house*; whose *house* are we, (Christians) if we hold fast the confidence and rejoicing of the hope firm unto the end." Heb. x. 21, "And having a great high-priest over the *house* of God," &c. 1 Pet. ix. 17, "For the time is come that judgment must begin at the *house* of God:" (that is, when the *Christian* church shall undergo sharp trials and sufferings;) "and if it first begin at us," *Christians*, who are the house or family of God, "what shall the end be of them that obey not the *Gospel*?" that is, of the infidel world, who lie out of the church. See Rom. i. 5. xv. 18. 1 Pet. i. 22. Eph. ii. 19, "We are of the *household* (domestics,) of God." iii. 14, 15, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole *family* in heaven and earth is named, &c."

83. VI. Further; as the land of Canaan was the estate, or *inheritance*, belonging to the Jewish *family*, or *house*; so the *heavenly country* is given to the Christian house, or *family*, for their inheritance. Acts xx. 32. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an *inheritance* among all them which are sanctified." Col. ii. 24, "Knowing that of the Lord ye shall receive the reward of the *inheritance*." Heb. ix. 15, "He is the mediator of the New Testament, that they which are called might receive the promise of eternal *inheritance*." 1 Pet. i. 4, "God has begotten us again—to an *inheritance* incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." Hence we have the title of *heirs*. Titus iii. 7, "That being justified by his grace, we should be made *heirs* according to the hope of eternal life." James ii. 5, "Hath not God chosen the poor of this world, rich in faith, and *heirs* of the kingdom, which he has promised to them that love him?" See Rom. viii. 17. 1 Pet. iii. 7.

84. And as Canaan was considered as the *rest* of the Jews, so, in reference to our trials and afflictions in this world, heaven is considered as the rest of Christians. 2 Thess. i. 7, "And to you who are troubled, (he will give) *rest* with us when the Lord Jesus shall be revealed from heaven." Heb. iv. 1, "Let us therefore fear, lest a promise being left us of entering into his *rest*, any of you should seem to come short of it. For unto us hath the Gospel been preached, as well as to them;" that is, we have the joyful promise of *entering into rest*, as well as the Jews of old. Ver. 9, "There remains, therefore a *rest* for the people of God; that is, for Christians now in

this world, as well as for the Jews formerly in the wilderness. Which is the point the apostle is proving from ver. 3. to 10.

85. VII. Thus Christians as well as the ancient Jews, are the *house* or *family* of God, or we may conceive the whole body of Christians formed into a nation, having God at their head; who, on this account, is styled our God, Governor, Protector, or King; and we his people, subjects, or servants.

86. VIII. And it is in reference to our being a *society* peculiarly appropriated to God, and under his special protection and government, that we are called the *city of God*, the *holy city*. Heb. xii. 22, "Ye are come unto—the *city of the living God*." Rev. xi. 2, "And the *holy city* shall they tread under foot forty and two months." This city is described in some future happy state, Rev. 21st and 22d chapters.

87. Hence the whole Christian community or church is denoted by the *city Jerusalem*, and sometimes by *Mount Zion*. Gal. iv. 26, "But *Jerusalem*, which is above, is free, which is the mother of us all." In her reformed or future happy state, she is the New Jerusalem. Rev. iii. 12. xxi. 2. Hebr. xii. 22, "Ye are come unto *Mount Zion*," &c. Rev. xiv. 1.

88. Hence also we are said to be *written*, or *enrolled* in the *Book of God*, or which comes to the same thing, *of the Lamb*, the Son of God. Rev. iii. 5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *Book of Life*." xxii. 19, "And if any man take away from the words of the book of this prophecy, God shall take away his part out of the *Book of Life*, and out of the *holy city*, &c. which shows, that the names of such as are in the *Book of Life* may be blotted out; consequently, that to be enrolled there is the privilege of all professed Christians.

89. And whereas, the believing Gentiles were once *strangers, aliens, not a people, enemies*, "now" (Eph. ii. 19.) "they are no more *strangers and foreigners*, but *fellow-citizens* with the saints." 1 Pet. ii. 10, "Which in time past were *not a people*, but are now the *people of God*." Now we are at *peace* with God, Rom. v. 1. Now we are *reconciled* and become the servants of God, the subjects of his *kingdom*, Rom. v. 10. 1 Thess. i. 9. 2 Cor. v. 18, 19.\*

90. On the other hand; the body of the Jewish nation, (having through unbelief *rejected* the *Messiah*, and the Gospel: and being, therefore, *cast out* of the city and kingdom of God,) are in their turn, at present, represented under the name and notion of *enemies*; Rom. xi. 28, "As concerning the Gospel they are *enemies* for your sake."

91. IX. The kind and particular regards of God to the converted Gentiles, and their relation to *Jesus Christ* is also signified by that of

\* That is, every true penitent, who by faith embraces the Lord Jesus in his sacrificial death, as a sufficient atonement for his sin, is *freely justified from all things, from which he could not be justified by the law of Moses*: and thus, being *justified by faith*, he is *reconciled to God by the death of his Son*, and has *peace* with God, the Spirit witnessing with his spirit that he is a *child of God*: being now really adopted into the heavenly family.—A. C.

a *husband* and *wife*: and his taking them into his covenant, is represented by his *espousing* them. 2 Cor. xi. 2, "For I am jealous over you with godly jealousy; for I have *espoused* you to one *husband*, that I may present you as a chaste virgin to Christ."

92. Hence the Christian church, or community, is represented as a mother, and particular members as her children. Gal. iv. 26, "But Jerusalem, which is above, is free, which is the *mother* of us all." Ver. 27, "For it is written, Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not; for the desolate hath many more *children* than she which hath a husband." Ver. 28, "Now we, brethren, as Israel was, are the *children* of promise." Verse 31, "So then, brethren, we are not *children* of the bond-woman, but of the free."

93. Hence also, from the notion of the Christian church being the *spouse* of God in *Christ*, her *corruption* and her *idolatry* come under the name of *fornication* and *adultery*.

94. X. As God, by *Christ*, exercises a particular providence over the Christian church, in supplying them with all spiritual blessings, guiding them through all difficulties, and guarding them in all spiritual dangers; He is their *Shepherd*, and they his *flock*, his *sheep*. John x. 11, "I am the good *shepherd*." Ver. 16, "And other *sheep* I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one *flock* and one *shepherd*." Acts xx. 28, 29. Heb. xiii. 20. 1 Pet. ii. 25, "For ye were as *sheep* going astray; but are now returned to the Shepherd and Bishop (Overseer,) of your souls."—v. 2, 3, 4, "Feed the *flock* of God," &c.

95. XI. Nearly on the same account, as God, by *Christ*, has established the Christian church, and provided all means for our happiness and improvement in knowledge and virtue, we are compared to a *vine*, and a *vineyard*, and God to the *husbandman*, who planted and dresses it; and particular members of the community are compared to *branches*. John xv. 1, 2, "I am the true *vine*, and my Father is the *husbandman*. Every *branch* in me that beareth not fruit, he taketh away, and every *branch* that beareth fruit he purgeth it," &c. Ver. 5, "I am the *vine*, ye are the *branches*." Matt. xv. 13, "Every *plant* which my heavenly Father hath not *planted* shall be rooted up." Rom. vi. 5, "If we have been *planted* together in the likeness of his death; we shall be also in the likeness of his resurrection." Matt. xx. 1, The *vineyard* into which *labourers* were hired is the *Christian* as well as the *Jewish* church: and so chap. xxi. 33. Mark xii. 1. Luke xx. 9. 1 Cor. iii. 9, "Ye are God's *husbandry*." Rom. xi. 17, "And if some of the *branches*, (Jews,) be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree," &c.—See also ver. 24.

96. XII. As Christians are, by the will of God, *set apart* and appropriated in a special manner to his honour, service, and obedience, and furnished with extraordinary means and motives to holiness, so they are said to be *sanctified*. 1 Cor. i. 2, "Unto the church of God, which is at Corinth, to them that are *sanctified* in Christ Je-



sus." vi. 11, "And such were some of you : but ye are washed ; but ye are *sanctified* ; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Heb. ii. 11, "For both he that *sanctifieth*, and they who are *sanctified*, are all of one," x. 9.

97. XIII. Further ; By the presence of God in the Christian church, and our being by profession *consecrated* to him, *we*, as well as the ancient Jews, are made his *house*, or *temple*, which God has built, and in which he dwells, or walks. 1 Pet. ii. 5, "Ye also, as lively stones, are built up a spiritual *house*," &c. 1 Cor. iii. 9, "Ye are God's *building*." Ver. 16, 17, "Know ye not that ye, (Christians,) are the *temple* of God, and that the Spirit of God *dwelleth* in you ; if any man defile the *temple* of God, him shall God destroy : for the *temple* of God is holy, which *temple* ye are." 2 Cor. vi. 16, "And what agreement hath the *temple* of God, the (Christian church,) with idols ? For ye are the *temple* of the living God : as God hath said, I will *dwell* in them, and *walk* in them." Eph. ii. 20, 21, 22, "And are *built* upon the foundation of the apostles," &c. "Christ Jesus being the chief corner-stone : in whom all the building fitly framed together, groweth into a holy temple *in the Lord* ; *in whom* ye also are builded together, for a habitation of God through the Spirit." 2 Thess. ii. 4, "So that he, as God, sitteth in the *temple* of God, SHOWING HIMSELF that he is God."

98. XIV. And not only does God, as our King, dwell in the Christian church, as in his *house* or *temple* ; but he has also conferred on *Christians* the honours of *kings* ; as he has redeemed us from the servitude of sin, made us lords of ourselves, and raised us above others, to *sit on thrones*, and to *judge* and *reign* over them. And he has made us *priests* too, as we are peculiarly consecrated to God, and obliged to attend upon him from time to time continually, in the solemn offices of religion, which he has appointed. 1 Pet. ii. 4, "Ye also as lively stones are built up a spiritual house, a holy *priesthood*." Ver. 9, "But ye (Gentile Christians,) are a chosen generation, a royal (or kingly) *priesthood*." Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father," &c.

99. XV. Thus the whole body of the Christian church is separated unto God from the rest of the world. And, whereas before, the Gentile believers were *afar off*, lying out of the commonwealth of *Israel* ; now, they are *nigh*, as they are joined to God in covenant, have full access to him in the ordinances of worship ; and in virtue of his promise, a particular title to his regards and blessing. 2 Cor. vi. 17, "Wherefore come out from among them and be *separate*, saith the Lord, and touch not the unclean thing, and I will receive you." Eph. ii. 13, "But now in Christ Jesus ye, who sometimes were *afar off*, are made *nigh*, by the blood of Christ."

100. XVI. And as God, in all these respects, has distinguished the Christian church, and sequestered them unto himself, they are styled his *peculiar people*. Tit. ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a



*peculiar people, zealous of good works."* 1 Pet. ii. 9, "*But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people,*" &c.

101. XVII. As Christians are a body of men, particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship; they are called his *church* or *congregation*. Acts xx. 28, "*Feed the church of God.*" 1 Cor. x. 32, "*Giving none offence to the church of God.*" xv. 9. Gal. i. 13, and elsewhere. Eph. i. 22, "*Head over all things to the church:*"—and particular societies are *churches*. Rom. xvi. 16, "*The churches of Christ salute you*"—and so in several other places.

102. XVIII. For the same reason they are considered as God's *possession, or heritage*. 1 Pet. v. 3, "*Neither as being lords over God's heritage, but being ensamples to the flock.*" The reader cannot well avoid observing, that the words and phrases, by which our *Christian* privileges are expressed in the New Testament, are the *very same* with the words and phrases by which the privileges of the Jewish church are expressed in the Old Testament: which makes good what St. Paul says concerning the language in which the apostles "*declared the things that are freely given to us of God.*" 1 Cor. ii. 12, 13, "*We,*" *apostles*, "*have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God:*" namely, the fore-recited privileges and blessings. "*Which things we speak, not in the words which man's wisdom teacheth,*" not in philosophic terms of human invention, "*but which the Holy Spirit teacheth*" in the writings of the Old Testament, the only Scriptures from which they took their ideas and arguments, "*comparing spiritual things,*" under the Gospel.

Whence we may conclude:—1. That the Holy Scriptures are admirably calculated to be understood in those things which we are most of all concerned to understand. Seeing the same language runs through the whole, and is set in such a variety of lights, that one part is well adapted to illustrate another. An advantage I reckon peculiar to the Sacred Writings above all others.—2. It follows, that to understand the sense of the Spirit in the *New*, it is essentially necessary that we understand its sense in the Old Testament.\*

#### § VII. *Reflections on the foregoing Honours and Privileges of the Christian Church.*

From what has been said it appears—

103. I. That the believing *Gentiles* are taken into that kingdom and covenant in which the *Jews* once stood, and out of which they were cast for their unbelief, and rejection of the Son of God; and that we *Christians* ought to have the same general ideas of our present religious state, membership, privileges, honours, and relations

\* The not attending to this has been the cause of errors and false doctrines of the most dangerous nature and tendency.—A. C.

to God, as the *Jews* had, while they were in possession of the kingdom. Only in some things the kingdom of God, under the Gospel dispensation, differs much from the kingdom of God, under the Mosaical—As, 1. For, that it is now so constituted, that it admits, and is adapted to men of *all nations* upon the earth, who believe in *Christ*.—2. That the *law*, as a *ministration of condemnation*, which was an appendage to the Jewish dispensation, is removed and annulled under the Gospel, [but the *moral law*, as a rule of life, is still in force.].—3. And so is the polity, or civil state of the *Jews*, which was interwoven with their religion; but has no connexion with the Christian religion.—4. The *ceremonial* part of the Jewish constitution is likewise abolished, for we are taught the spirit and duties of religion, not by figures and symbols, as sacrifices, offerings, washings, &c. but by express and clear precepts.—5. The kingdom of God is now put under the special government of the Son of God, who is the Head and King of the church, to whom we owe faith and allegiance.\*

104. II. From the above-recited particulars, it appears that the Christian church is happy, and highly honoured with privileges of the most excellent nature; of which the *apostles*, who well understood this new constitution, were deeply sensible. Rom. i. 16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes." v. 1, 2, 3, &c.—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice [glory] in hope of the glory of God. And not only so, but we glory in tribulation also," &c. Ver. 11, "And not only so, but we also joy [glory] in God through our Lord Jesus Christ," &c. chap. viii. 31, &c. "What shall we then say to these things? if God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how should he not, with him, also freely give us all things? Who shall lay any thing to the charge of God's elect? who is he that condemneth? Who shall separate us from the love of Christ?" Chap. ix. 23, 24, "He has made known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even on us whom he has called, not of the Jews only, but also of the Gentiles. 2 Cor. iii. 18, "But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." Eph. i. 3, 4, &c. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him," &c. &c.

105. And it is the duty of the whole body of Christians to rejoice in the goodness of God, to *thank* and *praise* him for all the benefits conferred upon them in the Gospel. Rom. xv. 10, "*Rejoice ye Gentiles, with his people.*" Phil. iii. 1, "*My brethren, rejoice in the*

\* Add to this, that all the privileges under the Gospel are abundantly more *spiritual* than they were under the law—THAT being the *shadow*, THIS the *substance*. Hence, while we consider these privileges the same in *kind*, we must view them as differing widely in *degree*.—A. C.

Lord." iv. 4, "*Rejoice in the Lord always ; again I say rejoice.*" 1 Thess. v. 16, "*Rejoice evermore.*" James i. 9. 1 Pet. i. 6, 8. Col. i. 12, "*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.*" ii. 7, "*Rooted and built up in him, and established in the faith, abounding therein with thanksgiving.*" 1 Thess. v. 18. Heb. xiii. 15, "*By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*" Eph. i. 6, "*To the praise of the glory of his grace, wherein he has made us accepted in the Beloved.*" Ver. 12, 14.

106. Further, it is to be observed, that all the foregoing privileges, benefits, relations, and honours, *belong to all* professed Christians without exception. God is the God, King, Saviour, Father, Husband, Shepherd, &c. to them all. He created, saved, bought, redeemed, he begot, he made, he planted, &c. them *all*. And they are *all* as *created, redeemed, and begotten*, by him; his people, nation, heritage; his children, spouse, flock, vineyard, &c. We are all *enriched*, with the blessings of the Gospel. Rom. xi. 12, 13, 14. *all reconciled* to God. Ver. 15. *all* "the seed of Abraham and heirs according to the promise;" Gal. iii. 29. *all* partake of the "root and fatness of the good olive," the *Jewish church*; all the brethren of *Christ*, and members of his body, *all* are under grace, *all* have a right to the ordinances of worship, *all* are golden candlesticks in the temple of God, Rev. i. 12, 13, 20.; even those, who by reason of their misimprovement of their privileges, are threatened with having the candlestick removed out of its place, ii. 5.; either every professed Christian is not in the church, or all the fore-mentioned privileges belong to every professed Christian;\* which will appear more evidently if we consider,

107. III. That all the afore-mentioned privileges, honours, and advantages, are the effects of God's free grace, without regard to any prior righteousness, which deserved or procured the donation of them. It was not for any goodness or worthiness which God found in the *heathen* world, when the Gospel was first preached to them; nor for any works of obedience or righteousness which we, in our Gentile state had performed; whereby we had rendered ourselves deserving of the blessings of the Gospel, namely, to be taken into the family, kingdom, or church of God; by no means. It was not thus of ourselves that we are saved, justified, &c. So far from that, that the Gospel, when first preached to us Gentiles, found us sinners, dead in trespasses and sins, enemies *through wicked works*, disobedient; therefore, I say, all the fore-mentioned *privileges, blessings, honours, &c.* are the effects of God's free grace or favour, without regard to

\* A *professed Christian*, should be a *real practical Christian*: God provides no privileges for *professors* of Christianity, as distinguished from *genuine Christians*. All the above enumerated blessings and privileges belong to Christians; but a Christian is one who has the *spirit of Christ*, and lives according to his Gospel. Let no man, therefore, suppose, because he *professes* Christianity, and is *enrolled* with some Christian church or society, that he is therefore a *child of God, &c.*: he must be born of the Spirit, before he can be thus considered; or have any just title to the kingdom of heaven.—A. C.

any prior works, or righteousness in the Gentile world, which procured the donation of them. Accordingly, they are always in Scripture assigned to the love, grace, and mercy of God, as the sole spring from whence they flow. John iii. 16, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Rom. v. 8, "But God commendeth his love to us, in that while we were sinners, Christ died for us." Eph. ii. 4—9, 10, "But God, who is rich in mercy, for his great love, wherewith he has loved us, even when we were dead in sins, hath quickened us together with Christ," (by grace ye are saved) "and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come, he might show the exceeding riches of his grace in his kindness towards us, through Jesus Christ. For by grace are ye saved, through faith, and that" (salvation is) "not of yourselves, it is the gift of God; not of works, so that \* no man," (nor Gentile nor Jew,) "can boast. For we" (Christians converted from heathenism) "are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

108. It is on account of this general love that Christians are honoured with the title of *beloved*.—Rom. i. 7, "To all that are in Rome, *beloved* of God, called *saints*." ix. 25, "I will call her" (the Gentile church,) "*beloved*, which was not beloved." Coloss. iii. 12, "Put on, therefore, as the elect of God, holy, and *beloved*, bowels of mercies," &c.

109. Rom. iii. 23, 24, "For all have sinned, and come short of the glory of God; being justified freely by his *grace*, through the redemption which is in Christ Jesus." v. ii. 1 Cor. i. 4, "I thank my God for the *grace* of God which is given you by Jesus Christ." Eph. i. 6, 7, "To the praise of the glory of his *grace*, whereby he has made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his *grace*." Col. i. 6. 2 Thess. i. 12. 2 Tim. i. 9, "Who hath saved us, and called us with a holy calling, not according to our *works*, but according to his own *purpose* and *grace*, which was given us in Jesus Christ, before the world began." Tit. ii. 11. Heb. xii. 15. Hence, *grace*, and the *grace* of God, are sometimes put for the whole Gospel, and all its blessings, as Acts xiii. 43, "Paul and Barnabas, persuaded them to continue in the *grace* of God." 2 Cor. vi. 1. 1 Pet. v. 12, "Testify that this is the true *grace* of God in

\* *ἵνα μὴ τις καυχῆσθαι*, lest any man should boast; so we render it; as if the Gospel salvation were appointed to be *not of works*, to prevent our boasting: which supposes we might have boasted, had not God taken this method to preclude it.—Whereas, in truth, we had nothing to boast of. Neither Jew nor Gentile could pretend to any prior righteousness, which might make them worthy to be taken into the house and kingdom of God under his Son; therefore, the apostle's meaning is, "We are not saved from heathenism, and translated into the church and kingdom of Christ for any prior goodness, obedience, or righteousness we had performed. For which reason, no man can boast, as if he had merited the blessing," &c. This is the apostle's sense; and the place should have been translated, *so that no man can boast*: For *ἵνα* signifies *so that*. See Rom. iii. 19. 1 Cor. vii. 29. 2 Cor. i. 17. vii. 9. Gal. v. 17. Heb. ii. 17. vi. 18. Mark iv. 11.



which we stand." 1 Cor. i. 4. Rom. v. 2. 2 Cor. vi. 1. Tit. ii. 11. Jude 4. Rom. xii. 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies," &c. xv. 9, "And that the Gentiles might glorify God for his mercy." 1 Pet. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope," &c.

110. In these texts, and others of the same kind, it is evident that the love, grace, and mercy of God, hath respect not to *particular persons* in the Christian church, but to the *whole body* or whole societies; and therefore, are to be understood of that general love, grace, and mercy, whereby the whole body of Christians is separated unto God, to be his peculiar people, favoured with extraordinary blessings. And it is with regard to this sentiment and mode of speech, that the Gentiles, who before lay out of the church, and had not obtained mercy, are said now to have obtained mercy.—Rom. xi. 30.

111. Hence also, we may conclude that all the privileges and blessings of the Gospel, even the whole of our redemption and salvation, are the effect of God's pure, free, original love and grace, to which he was inclined of his own motion, without any other motive, besides his own goodness, in mere kindness and good will to a sinful, perishing world. These are "the things that are FREELY given to us of God," 1 Cor. ii. 12.

§ VIII. *All the Grace of the Gospel is dispensed to us, by, in, or through Christ Jesus.*

112. Nevertheless, all the forementioned love, grace, and mercy, is dispensed, or conveyed to us, *in, by, or through* the Son of God, Jesus Christ, *our Lord*. To quote all the places to this purpose, would be to transcribe a great part of the New Testament. But it may suffice, at present, to review the texts under the numbers 107 and 109. From which texts it is evident, that the "grace," or favour "of God is given unto us BY Jesus Christ: that he has shown the exceeding riches of his grace in his kindness to us, THROUGH Jesus Christ;" that "he has sent his Son into the world that we might live THROUGH him; to be the propitiation," (or mercy-seat) "for our sins:" "that he died for us; that we, who were afar off, are made nigh BY his blood:" that "God has made us accepted IN the Beloved," (in his beloved Son,) "IN whom we have redemption THROUGH his blood, the forgiveness of sins:" "that we are his workmanship created IN Christ Jesus:" that "before the world began, the purpose and grace of God," relating to our calling and salvation, was given us IN Christ Jesus before the foundation of the world, God chose us IN Christ," Eph. i. 4. "We have peace with God THROUGH our Lord Jesus Christ, BY whom also we have access into this grace wherein we stand," Rom. v. 1, 2. "God hath given to us eternal life, and this life is IN his Son," 1 John v. 11. Nothing is clearer from the whole current of Scripture, than that all the mercy and love of God, and all the blessings of the Gospel, from first to last, from the original purpose and grace of God, to our



final salvation in the possession of eternal life, is **IN, BY, OR THROUGH Christ**; and particularly **BY HIS BLOOD**, "by the redemption which is in him," as "he is the propitiation," or atonement, "for the sins of the whole world," 1 John ii. 2. This can bear no dispute among Christians. The only difference that can be must relate to the *manner*, how these blessings are conveyed to us, *in, by, or through CHRIST*. Doubtless they are conveyed through his hands, as he is the *Minister or Agent* appointed of God, to put us in possession of them. But his *blood, death, cross*, could be no *ministering* cause of blessings assigned to his *blood, &c.* before we were put in possession of them.—See Rom. v. 6, 8, 10, 19. Eph. ii. 13, 16. Col. i. 20, 21, 22. Nor truly can his *blood*, be possibly considered as a *ministering* or *instrumental* cause in any sense at all; for it is not an *agent*, but an *object*, and therefore, though it may be a *moving* cause, or a reason for bestowing blessings, yet it can be no *active* or *instrumental* cause in conferring them. His *blood and death* is indeed to us an *assurance* of pardon; but it is evidently something more; for it is also considered as an *offering* and *sacrifice* to God, highly pleasing to him, to *put away* our *sin*, and to obtain eternal redemption. Heb. ix. 12, 14, 26. Eph. v. 2.

113. But why should God choose to communicate his grace in this mediate way, by the interposition, obedience, and agency of his Son, who again employs subordinate agents and instruments under him? I answer; for the display of the glory of his nature and perfections. The sovereign Disposer of all things may communicate his blessings by what means, and in any way, he thinks fit. But whatever He effects by the interposition of means, and a train of intermediate causes, He could produce by his own immediate power. He wants not clouds to distil rain; nor rain nor human industry to make the earth fruitful; nor the fruitfulness of the earth to supply food; nor food to sustain our life. He could do this by his own immediate power; but He chooses to manifest his providence, power, wisdom, and goodness, in a variety of ways and dispositions, and yet his power and goodness are not only as much concerned and exercised in this way, as if he produced the end without the intervention of means; but even much more, because his power, wisdom, and goodness, are as much exerted and illustrated in every single intermediate step, as if he had done the thing at once, without any intermediate step at all. There is as much power, and wisdom exercised in producing rain, or in making the earth fruitful, or in adapting food to the nourishment of our bodies; I say there is as much power in any one of these steps, as there would be in nourishing our bodies by one immediate act without those intermediate means. Therefore, in this method of procedure, the displays of the Divine Providence and perfections are multiplied and beautifully diversified, to arrest our attention, exercise our contemplation, and excite our admiration and thankfulness; for thus we see God, in a surprising variety of instances. Nor, indeed, can we turn our eyes to any part of the visible creation, but we see His power, wisdom, and goodness in perpetual exercise, every where. In like manner, in the *moral world*, he chooses to work by means, the mediation of his Son, the influen-

ces of his Spirit, the teachings of his word, the endeavours of apostles and ministers; not to supply any defects of his power, wisdom, or goodness; but to multiply the instances of them; to show himself to us in a various display of his glorious dispensations; to exercise the moral powers and virtues of all the subordinate agents employed in carrying on his great designs, and to set before our thoughts the most engaging subjects of meditation, and the most powerful motives of action. And this method, in the *moral world*, is still more necessary; because, without the attention of our minds, the end proposed, our sanctification, cannot be obtained.\*

114. But how is it agreeable to the infinite distance there is between the Most High God, and creatures so low and imperfect, who are of no consideration when compared to the immensity of his nature, that he should so greatly concern himself about our redemption? Answer—He who is all-present, all-knowing, all-powerful, attends to all the minutest affairs in the whole universe, without the least confusion or difficulty. And, if it was not below his infinite greatness to *make* mankind, it cannot be so to *take care* of them, when created. For *kind*, he can produce no beings *more excellent* than the rational and intelligent; consequently, those must be most worthy of his regard. And when they are corrupted, as thereby the end of their being is frustrated, it must be as agreeable to his greatness to endeavour, (when he sees fit,) their reformation, or to restore them to the true ends for which they were created, as it was originally to create them.

115. And, as for mankind being a mean and inconsiderable part of the creation, it may not be so easy to demonstrate as we may imagine. The sin that is, or hath been, in the world, will not do it: for then the beings, which we know stand in a much higher, and, perhaps, in a very high rank of *natural* perfection, will be proved to be as mean and inconsiderable as ourselves; seeing they in great numbers have sinned. Neither will our *natural* weakness and imperfection prove, that we are a mean and inconsiderable part of God's creation: for the Son of God, when clothed in our flesh, and encompassed with all our infirmities and temptations, lost nothing of the real excellency and worth he possessed, when in a state of glory with the Father, before the world was. Still he was the beloved Son of God, in whom he was well pleased. Besides, since God may bestow honours and privileges, as he pleases; who will tell me, what *pre-eminence*, in the purpose of God, this world may possibly have, above any other part of the universe? Or what relation it bears to the rest of the creation? We know that even *angels* have been ministering spirits to some part, at least, of mankind. Who

\* This is beautiful on the whole, and gives a fine display of the wisdom and goodness of God:—But it certainly was not merely to display the various operations of Divine Providence, and to multiply the displays of the Divine perfections, that God required the sacrifice and death of his Son; as he was a sacrifice for sin; and the true notion of sacrifice is redeeming the life of a guilty creature, by the death of one that is *innocent*, therefore, Christ died, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. Consequently, the justice and righteousness of God required this sacrifice: and *justice* must have required it; else such a sacrifice could not have taken place; for had not *justice* required it, no attribute of God could, without injustice, have demanded it.—A. C.

will determine how far the scheme of *redemption* may exceed any scheme of Divine wisdom, in other parts of the universe? Or how far it may affect the improvement and happiness of other beings, in the remotest regions. Eph. iii. 10, "To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." 1 Pet. i. 12, "Which things that are reported by them that have preached the Gospel, the angels desire to look into." It is therefore, the sense of Revelation, that the heavenly principalities and powers study the wisdom and grace of redemption: and even increase their stock of wisdom from the displays of the Divine love in the Gospel. Who can say how much our virtue is, more or less, severely proved, than in other worlds? Or, how far our virtue may excel that of other beings, who are not subjected to our long and heavy trials; may not a virtue, firm and steady under our present clogs, inconveniences, discouragements, persecutions, trials, and temptations, possibly surpass the virtue of the highest angel, whose state is not attended with such embarrassments? Do we know how far such, as shall have honourably passed through the trials of this life, shall hereafter be dispersed through the creation? How much their capacities will be enlarged? How highly they shall be exalted? What power and trusts will be put into their hands? How far their influence shall extend, and how much they shall contribute to the good order and happiness of the universe? Possibly, the faithful soul, when disengaged from our present incumbrances, may blaze out into a degree of excellency equal to the highest honours, the most important and extensive services. Our Lord has made us kings and priests unto God and the Father, and we shall sit together in "heavenly places," and reign with him. "To him that overcomes" the trials of this present state, he will give "to sit with him in his throne." True, many from among mankind shall perish among the vile and worthless, for ever: and so shall many of the angels. These considerations may satisfy us, that possibly mankind are not so despicable as to be below the interposition of the Son of God. Rather, the surprising condescensions and sufferings of a Being so glorious, should be an argument that the scheme of redemption is of the utmost importance; and that, in the estimate of God, who alone confers dignity, we are creatures of *very great consequence*. Lastly, *God by Christ created the world*; and if it was not below his dignity to *create*, it is much less below his dignity to *redeem* the world; which, of the two, is the more honourable.

116. It is farther to be observed; that the whole scheme of the Gospel in *Christ*, and as it stands in relation to his blood, or obedience unto death, was formed in the council of God before the calling of Abraham, and even before the beginning of the world. Acts xv. 18, "Known unto God are all his works," (the dispensations which he intended to advance,) "from the beginning of the world. Eph. i. 4, "According as he hath *chosen* us in him," (Christ,) "before the foundation of the world." (πρὸ καταβολῆς;

κοσμου.) 2 Tim. i. 9, "Who hath saved us and called us—according to his own purpose and grace which was given us in *Christ Jesus*, before the world began." 1 Pet. i. 20, "Who," (Christ,) "verily was foreordained before the foundation of the world, (*πρὸ καταβολῆς κόσμου*,) but was manifest in these last times for you," (Gentiles.) Hence, it appears, that the whole plan of the Divine mercy in the Gospel, in relation to the method of communicating it, and the Person, through whose obedience it was to be dispensed, and by whose ministry it was to be executed, was formed, in the mind and purpose of God, before this earth was created. God, by his perfect and unerring knowledge, foreknew the future state of mankind; and so, before-appointed the means which he judged proper for their recovery; which foreknowledge is fully confirmed by the promise to Abraham, and very copiously by the repeated predictions of the prophets in relation to our Lord's work, and particularly to his death, with the end and design of it.

117. Again; it is to be noted, that all the forementioned **MERCY** and **LOVE**, privileges and blessings, are granted and confirmed to the Christian church, under the sanction of a *covenant*; which is a *grant or donation of blessings confirmed by a proper authority*. The Gospel covenant is established by the promise and oath of God, and ratified by the blood of *Christ*, as a pledge and assurance, that it is a reality, and will certainly be made good. Matt. xxvi. 28, "This is my blood in the New Testament" or COVENANT. Luke xxii. 26, "This cup is the New Testament," (covenant,) "in my blood." 2 Cor. iii. 6, "Made us able ministers of the New Testament," (covenant.) Heb. vii. 22, "Jesus made a surety of a better Testament." Heb. viii. 6, "He is the Mediator of a better covenant, established upon better promises"—viii. 8. ix. 15. xii. 24. xiii. 20.—Here observe, 1. Jesus is the Surety, (Εγγυος) Sponsor, and Mediator, (Μεσιτης,) of the New Covenant, as he is the great Agent appointed of God to negotiate, transact, secure, and execute all the blessings which are conferred by this covenant. Obs. 2. That as the covenant is a donation, or grant of blessing, hence it is, that the *promise*, or *promiser*, is sometimes put for the *covenant*; as Gal. iii. 17, "The covenant that was confirmed before," to Abraham, "of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the *promise* of none effect: for if the inheritance be of the law, it is no more of *promise*." But God gave it to Abraham by *promise*; and so ver. 19.: again, ver. 21, "Is the law then against the *promises* of God?" Ver. 22.—Obs. 3. That the Gospel covenant was included in that made with Abraham, Gen. xvii. 1, &c. xxii. 16, 17, 18. As appears from Gal. iii. 17. and from Heb. vi. 13, "When God made the *promise* to Abraham, because he could swear by no greater, he *swore* by himself," &c. Ver. 17, "He confirmed," (εμεστέτευκεν, he mediator'd) "it by an OATH: that by two *immutable things*," the promise and oath of God, "we" (Christians,) "might have strong consolation, who have fled for refuge to lay hold on the hope set before us."

118. But what should carefully and specially be observed is this,



that the Gospel constitution is a scheme, and the most perfect and effectual scheme, for restoring true religion, and for promoting virtue and happiness, that the world has ever yet seen. Upon faith in Christ, men of all nations were admitted into the church, family, kingdom, and covenant of God, by baptism; were all numbered among the *justified, regenerate or born again, sanctified, saved, chosen, called, saints, and beloved*; were all of the *flock, church, house, vine and vineyard* of God; and were entitled to the ordinances and privileges of the church; had "exceeding great and precious promises" given unto them, especially that of entering into the rest of heaven. And in all these blessings and honours, we are certainly very happy, as they are "the things which are freely given to us of God," 1 Cor. ii. 12. But because these things are *freely given*, without respect to any obedience or righteousness of ours, prior to the donation of them; is our *obedience and personal righteousness*, therefore, unnecessary? Or are we, on account of benefits already received, secure of the favour and blessing of God, in a future world, and for ever? *By no means.*

117. To explain this important point more clearly, I shall proceed as before, and show that these privileges and blessings, given in general to the Christian church, are *ANTECEDENT* blessings; given indeed *freely*, without any respect to the prior obedience of the *Gentile* world, before they were taken into the church; but intended to be motives to the most upright obedience for the future, after they were joined to the family and kingdom of God. Which effect, if they produce, then our election, and *calling*, our *redemption, adoption*, &c. are made good: upon which account I shall call them *CONSEQUENT* blessings; because they are secured to us, and made ours for ever, only in consequence of our obedience. But on the other hand, if the *antecedent* blessings do not produce obedience to the will of God: if we his *chosen* people and children do not obey the laws and rules of the Gospel, then we, as well as any other wicked persons, may expect tribulation and wrath; then we forfeit all our privileges, and all our honours and relations to God; all the favour and promises given freely to us are of no avail; we "receive the grace of God in vain," and everlasting death will certainly be our wretched portion.

118. That this is the great end of the dispensation of God's grace to the Christian church—namely, to engage us to duty and obedience; and that it is a *scheme for promoting virtue* and true religion, is clear from every part of the New Testament, and requires a large and particular proof: not because the thing in itself is difficult or intricate; but because it is of great importance to the right understanding of the Gospel, and the apostolic writings; and serves to explain several points which stand in close relation to it. As particularly; that all the fore-mentioned privileges belong to all professed Christians, even to those that shall perish eternally.\* For,

\* Yes: all that hear the Gospel, and profess to believe it, are called to this state of salvation, to be *justified, born again, saved, sanctified*, &c. &c. and shall in the great day be treated as having received these blessings: for what a man may have under the Gospel, and refuses to receive, or having received it, makes shipwreck of;

1. If the apostles affirm them of all Christians to whom they write:
2. If they declare some of those *Christians*, who were favoured with those privileges, to be wicked, or suppose they might be wicked:
3. If they declare those privileges are conferred by mere grace, without regard to prior *works of righteousness*:
4. If they plainly intimate, those privileges are conferred in order to produce true holiness:
5. If they exhort all to use them to that purpose, as they will answer it to God at the last day:
6. If they declare they shall perish, if they do not improve them to the purifying their hearts, and the right ordering of their conversation: then it must be true that these privileges belong to all Christians, and are intended to induce them to a holy life. And the truth of all those six particulars will sufficiently appear, if we attend to the Gospels and Epistles.

§ IX. *Conclusions from the preceding discourse.*

119. Though, in the foregoing collection, I have faithfully and impartially endeavoured to give the true sense of every text: yet possibly, in some few, that are doubtful, I may have erred. But there are so many indisputably plain and full to the purpose, as will, I am persuaded, sufficiently justify the following conclusions:—

120. I. That the Gospel is a scheme for restoring true religion, and for promoting virtue and happiness.

121. II. That *election, adoption, vocation, salvation, justification, sanctification, regeneration*, and the other blessings, honours, and privileges, which come under the head of *ANTECEDENT blessings*, do, *IN A SENSE*, belong at present, to all *Christians*, even those who, for their wickedness, may perish eternally.

122. III. That those *antecedent blessings*, as they are offered and assigned to the whole body of *Christians*, do not import an absolute final state of favour and happiness: but are to be considered as displays, instances, and descriptions of God's love and goodness to us: which are to operate as a moral mean upon our hearts. They are a display of the love of God, who is the *FATHER* of the Universe, who cannot but delight in the well-being of his creatures; and being perfect in goodness, possessed of all power, and the only original of all life and happiness, must be the *prime* Author of all blessedness; and bestow his favours in the most free, generous, and disinterested manner. And therefore, those blessings, as freely bestowed, antecedently to our obedience, are perfectly consonant to the nature and moral character of God. He has freely, in our first birth and creation, given us a distinguished and eminent degree of being, and all the noble powers and advantage of reason: and what should stop the course of his liberality, or hinder his conferring new and higher blessings, even

*faith and a good conscience*, he shall give account of at the judgment-seat: and therefore, it may be justly said, that "all these privileges belong to professed Christians, even to those that shall perish everlastingly." See the note on p. xlv. and for a vindication of what is here borrowed from Dr. Taylor, see the concluding observations at the end of the Epistle to the Galatians.—A. C.

when we could pretend no title or claim to them? And as the blessings of the Gospel are of the most noble kind, raising us to high dignity, and the most delightful prospects of immortality; they are well adapted to engage the attention of men, to give the most pleasing ideas of God, to demonstrate most clearly, what nature itself discovers, that he is our FATHER, and to win and engage our hearts to him in love, who has, in a manner so surprising, loved us. By promising the remission of sins, protection and guidance through this world, and the hope of eternal life, every cloud, discouragement, and obstacle, is removed; and the *grace of God*, in its brightest glory, shines full upon our minds, and is divinely powerful to support our patience, and animate our obedience under temptations, trials, and difficulties; and to inspire peace of conscience, comfort, and joy.

123. IV. These principles ought to be admitted and claimed by all *Christians*, and firmly established in their hearts; as containing privileges and blessings in which they are all undoubtedly interested. Otherwise it is evident, they will be defective in the true principles of their religion, the only ground of their Christian joy and peace, and the proper motives of their Christian obedience. Now those principles, (namely, our *election, vocation, justification, regeneration, sanctification, &c.* in *Christ*, through the free grace of God,) are admitted, and duly established in our hearts, by FAITH. Faith then, as exercised upon the blessings which God has gratuitously bestowed upon us, is *in our hearts*, the foundation of the Christian life: and retaining and exercising this *Christian* virtue of Faith, is called "tasting that the Lord is gracious," 1 Pet. ii. 3.; "having,"\* or, holding fast "grace," Heb. xii. 28.; "growing in grace," 2 Pet. iii. 18. "being strong in the grace of Jesus Christ," 2 Tim. ii. 1.; "holding faith," 1 Tim. i. 19. iii. 9.; "continuing in the faith grounded and settled, and not being moved away from the hope of the Gospel," Col. i. 23.; "holding fast the confidence and rejoicing of hope," Heb. iii. 6. "holding the beginning of our confidence steadfast," Heb. iii. 14.; "having" (holding) "hope," 1 John iii. 3.: hoping perfectly "for the grace that is to be brought unto us at the revelation of Jesus Christ," 1 Pet. i. 13.; "giving earnest heed to the things we have heard," Heb. ii. 1.; "having" (holding) "the Son," or *Christ*, 1 John v. 12. By these, and such like phrases, the apostles express our being thoroughly persuaded of, and duly affected with, the blessings included in our *election, vocation, justification, &c.* Or their being firmly established in our hearts as principles of obedience, to secure our perseverance and final happiness; through the mighty working of God's power, to purify our hearts, and to guard us through all our spiritual dangers and conflicts; which power will always assuredly attend every one who holds faith, grace and hope, 1 Pet. i. 5. Here note; that the primary object of faith is not in ourselves, but in God. Not our own obedience or goodness, but the free grace of God, is the primary object of faith. But the *fruit* of

\* Εχειν, to have, in such passages, signifies to keep, or hold, as a property or principle for use. Matt. xiii. 12. xxv. 29. John iii. 29. v. 42. viii. 12. Rom. i. 28. xv. 4. 1 Thess. iii. 6. 1 Tim. i. 19. iii. 9. Hebr. vi. 9. ix. 4. 1 John ii. 23. iii. 3. v. 12. 2 John ver. 9.

faith must be in ourselves. The grace or free gift of God is the foundation of faith; and faith is the foundation of the whole life of a true Christian. 2 Pet. i. 5, 6, 7, "Giving all diligence, add to your FAITH virtue," &c. Jude 20, "building up yourselves on your most holy FAITH," &c.

124. These *antecedent* blessings are the first *principles* of the *Christian* religion: but the first principles of religion must be free from all doubt or scruple; otherwise the religion which is built upon them must sink, as having no foundation. The principles of *natural* religion—that I am endowed with a rational nature, that there is a God in whom I live, move, and have my being, and to whom I am accountable for my actions, are perfectly evident: otherwise the obligations of natural religion would be necessarily doubtful and uncertain. In like manner the first principles of the *Christian* religion must be free from all perplexity; otherwise its obligations must be doubtful and perplexed. If it be doubtful whether ever Christ came into the world to redeem it, the whole Gospel is doubtful; and it is the same thing, if it be doubtful *who* are redeemed by him: for if he have redeemed we know not *whom*, it is nearly the same thing, with regard to our improvement of redemption, as if he had redeemed no body at all.

125. Faith is the first act of the *Christian* life, to which every *Christian* is obliged, and, therefore, it must have a *sure* and *certain* object to work upon; but if the *love of God*, in our *election, calling, adoption, justification*, redemption, &c. be in itself *uncertain* to any persons, in the *Christian* church, then faith has no sure nor certain object to work upon with respect to some *Christians*; and consequently, some *Christians* are not obliged to believe; which is false.

126. Further, the apostles make our *election, calling, adoption, &c.* motives to obedience and holiness. And therefore, these, (our *election, calling, adoption, &c.*) must have an existence antecedent to our obedience; otherwise they can be no motive to it. And if only an *uncertain, unknown number* of men, be elected to eternal life, no *individual* can certainly know that *he* is of that number; and so, *election* can be no motive to obedience to any person in the *Christian* church. To confine *election, adoption, &c.* to some *few*, is unchurching the greatest part of the church, and robbing them of common motives and comforts.

127. Our *election, adoption*, and other *antecedent* blessings, are not of *works*; consequently, we are not to work for them, but upon them. They are not the *effect* of our good works, but our good works are the *effect* of them; they are not founded upon our *holiness*, but our *holiness* is founded upon them. We do not procure them by our *obedience*, for they are the effect of *free grace*; but they are *motives* and *reasons* exciting and encouraging our obedience. Therefore, our *election* is not proved by our *sanctification* or real holiness. Our real happiness proves, that our *election* is made *sure*: but our *election* itself is proved by the free grace of God.

128. From all this it follows that *we*, as well as the *Christians* of the first times, may claim and appropriate to ourselves all the fore-mentioned *antecedent* blessings, without any doubt or scruple. In



confidence of hope and full assurance of faith we may boldly say, "The Lord is my helper," and come with boldness to the throne of grace. Our life, even eternal life, is sure to every one of us in the promise of God, and the hands of our Lord Jesus Christ. And the business of every Christian is not to perplex himself with doubts, and fears, and gloomy apprehensions; but to rejoice in the Lord, and to do the duties of his place cheerfully and faithfully, in the assured hope of eternal life, through Jesus Christ—to him be everlasting glory and praise. Amen.\*

129. From the preceding collection of texts we may gather; that some of the expressions whereby the *antecedent* blessings are signified, such as *elect, justify, sanctify, &c.* may be used in a double sense; namely, either as they are applied to all Christians in general, in relation to their being translated into the kingdom of God, and made his peculiar people, enjoying the privileges of the Gospel; or, as they signify the *effects* of those privileges. Wherever any blessing is assigned to all Christians without exception; wherever it is said not to be of *works*; wherever Christians are expected to make a due improvement of it, and threatened with the loss of God's blessing; and of eternal life if they do not; there, the expressions which signify that blessing are to be understood in a general sense as denoting a Gospel privilege, profession, or obligation. And in this general sense, *saved, elect, chosen, justified, sanctified, are sometimes* used; and *calling, called, election, are, I think, always* used in the New Testament. But when any blessing denotes real holiness, as actually existing in the subject, then it *may* be understood in the *special* and *eminent* sense; and always *must* be understood in this sense, when it implies the actual possession of eternal life. And in this sense, *saved, elect, chosen, justify, sanctify, born of God, are sometimes* used. Matt. xx. 16, "Many are called, but few are chosen," (who make a worthy use of their calling.) Matt. xxiv. 31, "He shall send his angels with a great sound of a trumpet, and they shall gather together his *elect*." xii. 36, 37, "In the day of judgment, by thy words thou shalt be *justified*, and by thy words thou shalt be condemned." 1 Thess. v. 24, "The God of peace *sanctify* you wholly," &c. 1 John ii. 29, "Every one that doeth righteousness is *born of him*." iv. 7, "Every one that loveth is born of God," in the *eminent* sense.

130. The *faith* which gave a person a place or standing in the Christian church, was a *profession* considered simply, and separately from the *fruits* and *effects* of it. But it included a profession of repentance, of forsaking sin and idolatry, and of bringing forth the fruits of righteousness. And it is the continued profession of this faith in Christ, which gives us a continued right to a place in the church. For, if we cast off our first faith, we renounce our profession, we cease to be Christians, or we no longer continue to be the peculiar family of God,

\* This is all right, when the sinner has been led, by a deep knowledge of his lost estate, to seek and find redemption in the blood of the Lamb: then it is his business to rejoice in the Lord, and do the duties of his place cheerfully and faithfully in the assured hope of eternal life through Jesus Christ. But he must not presume, because he is in a Christian church, and believes the doctrines of Christianity, that therefore he is safe. He cannot be safe unless Christ be formed in his heart the hope of glory.

A. C.

131. Here it should be carefully observed, that it is very common, in the Sacred Writings, to express not only our Christian privileges, but also the duty to which they oblige, in the *present* or *preterperfect* tense; or to speak of that as *done*, which only *ought* to be *done*; and which, in fact, may possibly *never* be done. Mal. i. 6, "A son honours," [ought to honour,] "his father." Matt. v. 13, "Ye are," [ought to be,] "the salt of the earth; but if the salt have lost his savour," &c. Rom. ii. 4, "The goodness of God *leads*," [ought to lead,] "thee to repentance." Rom. vi. 2, 11. viii. 9. Col. iii. 3. 1 Pet. i. 6, "Wherein ye [ought] *greatly* [to] rejoice." 2 Cor. iii. 18, "We all with open face," [enjoying the means of] "beholding as in a glass the glory of the Lord, are" [ought to be, enjoy the means of being] "changed into the same image, from glory to glory." 1 Cor. v. 7, "Purge out the old leaven, that ye may be a new lump, as ye are" [obliged by the Christian profession to be,] "unleavened." Hebr. xiii. 14, "We seek," [we ought to seek, or according to our profession, we seek,] "a city to come." 1 John ii. 12, 15.—iii. 9. v. 4, 18.; and in various other places.

132. The man of true goodness, courage, and greatness of soul, is he who has that "faith which worketh by love;" who lives the life he now lives, by "faith in the Son of God." Such a man is happy under all events. This is he, who, while he despises a vain life, has the truest and highest enjoyment of all that can be enjoyed in it. This is the man who alone properly lives; for he has nothing but life and immortality before him; death itself giving no interruption to his life. Blessed, unspeakably blessed is this man. *Such* the Gospel is designed to make us all; and such we all may be, if we do not shamefully neglect the grace of God, and our own happiness. But the knowledge and sense of these things are generally lost among those called Christians; to whom the words of the Psalmist may be too truly applied: "They are a people that do err in their hearts, for they have not known my ways." Psalm xcvi. 10.

133. From all the preceding observations and arguments we may clearly see what is implied in *preaching Christ*. It is not teaching, that only a *small, uncertain* number among Christians, are *ARBITRARILY* redeemed, elected, called, adopted, born again, or regenerated; and that all the rest are by a *sovereign, absolute, and eternal DECREE, passed by, or reprobated*. These are no principles of Christianity, but stand in direct contradiction to them, and have drawn a dark veil over the grace of the Gospel, sunk the Christian world into an abject state of fear, and a false superstitious humility; and thrown ministers into endless absurdities.—It is such doctrines as these that have misrepresented the Christian religion; harassed the Christian world endlessly, by blending and confounding men's understandings, and imbittering their spirits; and have been the reason of calling in a false kind of learning, logic, metaphysics, and school divinity, in order to give a colour of reason to the grossest absurdities; and to enable divines to make a plausible show of supporting and defending palpable contradictions. See the note at the conclusion of page lxii.

# A GENERAL SURVEY

## OF THE

### EPISTLE TO THE ROMANS.

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“PAUL had never been at Rome when he wrote this letter, and therefore it cannot turn upon some *particular points*, to revive the remembrance of what he had more largely taught in person; or to satisfy the scrupulous in some things he might not have touched upon at all. But in it we may expect a full account of his Gospel, or those glad tidings of salvation which he preached among the Gentiles; seeing this epistle was intended to supply the total want of his preaching at Rome.

He understood perfectly well the system of religion he taught, for he was instructed in it by the immediate Revelation of Jesus Christ, Gal. i. 11. Eph. iii. 3. 1 Cor. xi. 23.; and being also endowed with the most eminent gifts of the Holy Spirit, a man disinterested and quite unbiassed by any temporal considerations, we may be sure he has given us the truth, as he received it from our Lord, after his ascension. On the other hand, he was also well acquainted with the sentiments and system of religion which he opposed; for he was well skilled in Jewish literature, having had the best education his country could afford; and having been once a most zealous advocate for *Judaism*. Having frequently disputed with the Jews, he was thoroughly versed in the controversy, and knew very well what would be retorted upon every point: and therefore we may very reasonably suppose that the queries and objections which the apostle in this epistle puts into the mouth of the *Jews*, were really such as had been advanced in opposition to his arguments.

He was a great genius, and a fine writer; and he seems to have exercised all his talents, as well as the most perfect *Christian* temper, in drawing up this epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, instructions, and exhortations, he has executed in so small a compass.

This letter was sent to the world's metropolis, where it might be exposed to all sorts of persons, *Heathens, Jews, Christians, Philosophers, Magistrates*, and the *Emperor* himself. And I make no doubt that the apostle kept this in view while he was writing; and guarded and adapted it accordingly.

However, it is plain enough it was designed to confute the *unbelieving*, and to instruct the *believing Jew*; to confirm the *Christian*,

and to convert the idolatrous *Gentile*. Those several designs he reduces to one scheme, by opposing and arguing with the infidel or unbelieving Jew, in favour of the Christian or believing *Gentile*.

Upon this plan, if the unbelieving Jew escaped and remained unconvinced; yet the Christian Jew would be more inoffensively, and more effectually instructed in the nature of the Gospel, and the kind brotherly regards he ought to have to the believing Gentiles, than if he had directed his discourse plainly and immediately to him. But if his arguments should fail, in reference to the believing Jew, yet the believing *Gentile* would see his interest in the covenant and kingdom of God as solidly established, by a full confutation of the Jewish objections, (which were the only objections that could, with any show of reason, be advanced against it,) as if the epistle had been written for no other purpose. And thus it is of the greatest use to us at this day.

It is also at present exceedingly useful, as it entirely demolishes the engrossing pretensions, and imposing principles of the church of Rome. For a professed faith in Christ, and a subjection to him, is, in this epistle, fully shown to be the only Gospel condition of a place in his church, an interest in the covenant of God, and of Christian fellowship. By this extensive principle God broke down the pales of his own ancient inclosure, the Jewish church; and, therefore, by the same principle, more strongly forbids the building any other partition-wall of schemes, and terms of Christian fellowship, devised by human wisdom, or imposed by human authority. He then, who professes faith in Christ, and subjection to him, is, by the apostle, allowed and demonstrated to be a member of the true visible church, and to have a right to all its privileges.

Both ancients and moderns make heavy complaints of the obscurity of this epistle, though all agree it is a great and useful performance. Origen, one of the Fathers, compares our apostle to a person "who leads a stranger into a magnificent palace, but perplexed with various cross and intricate passages, and many remote and secret apartments; shows him some things at a distance, out of an opulent treasury; brings some things near to his view; conceals others from it; often enters in at one door, and comes out at another; so that the stranger is surprised, and wonders *whence* he came, *where* he is, and *how* he shall get out." But we shall have a tolerable idea of this princely structure, if we observe that it consists of four grand parts or divisions. The *first* division contains the five first chapters; the *second*, the sixth, seventh, and eighth; the *third*, the ninth, tenth, and eleventh; the *fourth*, the five last chapters.

PART I.—Displays the riches of Divine grace, as free to all mankind. Jews and Gentiles are equally sinful and obnoxious to wrath; and, therefore, there was no way for the Jew to be continued in the kingdom of God, but by GRACE through FAITH; and by grace and faith the *Gentile* might be admitted into it.—To reject this way of justification, was to reject the very method in which Abraham himself was justified, or interested in the covenant made with him; in which covenant, believing Gentiles were included as well as be-



believing *Jews*; and had as great or greater privileges, to glory in.—But if the Jew should pertinaciously deny that, he could not deny that all mankind are interested in the grace of God, which removes the consequence of *Adam's* offence. Through that offence all mankind were subjected to death; and through *Christ's* obedience all mankind should be restored to life at the last day. The resurrection from the dead is, therefore, a part of the grace of God in the Redeemer. And if all mankind have an interest in this part of the grace of God, why not in the whole of it? If all mankind were subjected to death through *Adam's* one offence; is it not much more reasonable that, through the opposite nobler cause, the obedience of the Son of God, all mankind should be interested in the whole of the grace which God has established upon it? And as for *law*, or the rule of right action, it was absurd for any part of mankind to expect pardon, or any blessedness upon the foot of that, seeing all mankind had broken it. And it was still more absurd, to seek pardon and life by the law of *Moses*, which condemned those that were under it to death for every transgression.—Ch. i.—v.

PART II.—Having proved that believing *Jews* and *Gentiles* were pardoned, and interested in all the privileges and blessings of the Gospel, through mere grace; he next shows the obligations laid upon them to a life of virtue and piety, under the new dispensation. And upon this subject he adapts this discourse to the *Gentile Christians* in the sixth chapter; and in the seventh, and part of the eighth, he turns himself to the *Jewish Christians*: then, from verse 12. to the end of the eighth chapter, he addresses himself, upon the same head, to both *Christian Jews* and *Gentiles*; particularly, giving them right notions of the sufferings to which they were exposed, and by which they might be deterred from the duties required in the Gospel; and concluding with a very strong and lively assertion of the certain perseverance of all who love God, notwithstanding any infirmities or trials in this world.—Ch. vi.—viii.

PART III.—Gives right sentiments concerning the rejection of the *Jews*, which was a matter of great moment to the due establishment of the *Gentile* converts.—Ch. ix.—xi.

PART IV.—Is filled with exhortations to several instances of *Christian* duty; and concludes with salutations to and from particular persons. It will be an advantage to the reader to have this sketch of the epistle ready in his thoughts.—Ch. xii.—xvi.

Farther: we cannot enter into the spirit of this epistle, unless we enter into the spirit of a *Jew* in those times; and have some just notion of his utter aversion to the *Gentiles*; his valuing and raising himself high upon his relation to God and to *Abraham*; upon his law, and pompous worship, circumcision, &c. as if the *Jews* were the only people in the world who had any manner of right to the favour of God.

And let it also be well noted, that the apostle, in this epistle, disputes with the whole body of the *Jews*, without respect to any particular sect or party among them, such as *Pharisees*, *Sadducees*, &c. For the grand proposition or question in debate is, *Are WE Jews, bet-*

ter than **THEY**, *Gentiles?* chap. iii. 9. And one argument in proof of the negative, which the apostle espouses, is *this*, chap. iii. 29, "Is God the God of the *Jews* only? is he not also of the *Gentiles*? Yes, of the *Gentiles* also." These are the two points through which the line of the apostle's discourse in the third chapter, and consequently in all the argumentative part of the epistle, must necessarily run. And as, both in the proposition and in the argument, he evidently means the whole body of the *Jews*, in opposition to the whole body of the *Gentiles*, he who doth not give such a sense of the apostle's discourse, throughout the argumentative part of the epistle, as exactly hits and suits this general, collective notion, of *Jews* and *Gentiles*, certainly misses his aim and shoots wide of the mark.

*Lastly*, The whole epistle is to be taken in connexion, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence or verse, is not to be regarded as a distinct mathematical proposition, or theorem; or as a sentence in the book of Proverbs, whose sense is absolute, and independent of what goes before or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the *whole*. And, therefore, the whole epistle, or at least the eleven first chapters of it, ought to be read over at *once*, without stopping.

As to the use and excellency of this epistle, I shall leave it to speak for itself, when the reader has studied and well digested the contents of it. And methinks curiosity, if nothing else, should invite us to examine carefully the doctrine, by which (accompanied with the gifts and operations of the Spirit of God) a few men, otherwise naked, weak, and contemptible, in opposition to the power, learning, and deep-rooted prejudices of the world, confronted and overthrew the pagan religion and idolatry throughout the Roman empire. A victory far more difficult and surprising than all the achievements of Alexander and Cesar. The fact cannot be denied. And surely the dignity and virtue of the cause must be proportionable to such an unusual and wonderful event. It is certain the world never, either before or since, has seen any thing equal to the writings of the New Testament. Never was the love of God, and the dignity to which he has raised the human nature, so clearly shown and demonstrated; never were motives so divine and powerful proposed to induce us to the practice of all virtue and goodness. In short, there we find whatever ennobles and adorns the mind; whatever gives solid peace and joy; whatever renders us the most excellent and happy creatures, taught, recommended, and enforced by light and authority derived from the only Fountain of truth and of all good.

As to the apostle's *manner of writing*; it is with great spirit and force, I may add, perspicuity too; for it will not be difficult to understand him if our minds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scrip-

ture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say he has left no part of it unexplained or unguarded. Never was author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception, and wanting explanation, as Rom. ii. 12—16. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he comments upon a single word: as chap. x. 11, 12, 13. The 12th and 13th verses are a comment upon *πας*, every one, in the 11th.

He was studious of a perspicuous brevity. Chap. v. 13, 14, "For until the law, sin was in the world; but sin is not imputed when law is not in being. Nevertheless, death reigned from *Adam* to *Moses*, even over them that had not sinned after the likeness of *Adam's* transgression." Surely never was a greater variety of useful sentiments crowded into a smaller compass; and yet so skilfully, that one part very clearly explains another. Hence we learn, 1. That here *imputing of sin* means, men's being subject to death for sin; for it follows, "Nevertheless death reigned." 2. That *law* is the constitution that subjects the sinner to death; for he saith, "Sin is not imputed when law is not in being." 3. That *until the law*, is the times before the law of *Moses* was given; for he saith, "Nevertheless death reigned from *Adam* to *Moses*." *Until the law*, is the same as *until Moses*. 4. That *law* was not in being from *Adam* to *Moses*; for having said, "when law is not in being," he immediately adds, "nevertheless, death reigned from *Adam* to *Moses*." 5. That *Adam* was under the law; for if the law was not in being from *Adam*, or after the dispensation he was under, it is plain it was in being before; or, that law was the dispensation under which God placed *Adam*. 6. That the clause, "even over those that had not sinned after the likeness of *Adam's* transgression," is not to be understood only of some particular persons, as *infants*, but of all that lived from *Adam* to *Moses*, because none that lived from *Adam* to *Moses* were under the law, and so none could "sin after the likeness" of *Adam's* transgression. 7. That the law was in being after *Moses*, for it was not in being from *Adam* to *Moses*, which evidently supposes it was in being *afterward*, and that the Jews, from that time, sinned after the likeness of *Adam's* transgression, or were by the law condemned to death for every transgression. 8. Lastly, from the whole it is evident that, from *Adam* to *Moses*, men did not die for their own personal transgressions, but in consequence of *Adam's* one transgression, which is the point to be proved. One shall hardly find in any other author, an *argument* so justly managed, so fully established, attended with such a variety of instructive sentiments, in the compass of thirty words; for, setting aside the articles, there are no more in the Greek. It is by this unparalleled art, that the apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of this letter; which has made it a magazine of the most real, extensive, useful, and profitable knowledge.

He treats his countrymen, the Jews, with great caution and ten-

derness. He had a natural affection for them, was very desirous of winning them over to the Gospel; he knew that their passions and prejudices were very strong for their own constitution; therefore, in his debates with them, he avoids every thing harsh, introduces every kind and endearing sentiment, and is very nice in choosing soft and inoffensive expressions, *so far as he honestly could*, for he never flatters, nor dissembles the truth.

His transitions and advances to an ungrateful subject are very dexterous and apposite, as chap. ii. 1—17. viii. 17.

He often carries on a complicated design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So chap. xiii. 1—8. he teaches the duty of *subjects*, and at the same time instructs *magistrates* in their duty, and shows the true grounds of their authority.

He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may enliven it.

He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations.”

See Dr. Taylor's Preface to the Romans.

There is so much good sense and sound criticism in the above remarks, that I cannot help considering them of high importance to a proper understanding of this epistle. The apostle's *manner of writing* is here well vindicated; and proved to be *close, nervous, and conclusive*: and such a testimony, from such a man as Dr. Taylor, must, with every unprejudiced reader, outweigh the miserable sentiment of that philosopher, who, while professing to hold the same creed with the above writer, has had the awful temerity to say, that St. Paul was “An inconclusive reasoner.” By such a saying, a man fixes the broad seal to his own incompetency to judge either of the apostle's writings or doctrine.

In the preceding pages I have borrowed largely from the work of Dr. Taylor, on a full conviction that it is the best ever written upon this subject, that it is indispensably necessary to a proper understanding of the apostolic writings; and that I could not hope to equal it by any production of my own. Those parts of his *Key* which did not fall in with my plan, I have taken the liberty to pass by; the rest I have greatly abridged, and only added a few notes where I thought there might be any danger of misapprehending the subject.—A. C.

May 21, 1814.



THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE  
ROMANS.



Year of the Constantinopolitan era of the world, 5566.—Year of the Alexandrian era of the world, 5560.—Year of the Antiochian era of the world, 5550.—Year of the Julian Period, 4768.—Year of the Ussherian era of the world, 4062.—Year of the two hundred and ninth Olympiad, 2.—Year from the building of Rome, according to the Roman account, 811.—Year of the era of the Seleucidæ, 370.—Year of the Cesarean era of Antioch, 106.—Year of the Julian era, 103.—Year of the Spanish era, 96.—Year from the Birth of Christ, 62.—Year of the vulgar era of Christ's nativity, 58.—Year of the Dionysian Period, or Easter Cycle, 59.—Year of the Grecian Cycle of nineteen years, 2, or the first embolismic.—Year of the Jewish Cycle of nineteen years, 18.—Year of the Solar Cycle, 11.—Dominical Letter A.—Epact, or the Moon's age at the commencement of the year, 11.—Jewish passover, Saturday, March 25.—Easter Sunday, March 26.—Year after Bissextile, or Leap-year, 2.—Year of the reign of the Emperor Nero Cesar, 5.—Year of Claudius Felix, the Jewish governor, 6.—Year of the reign of Vologesus, king of the Parthians, 9.—Year of Caius Numidius Quadratus, governor of Syria, 8.—High-priest of the Jews, Joseph.—Consuls, Nero Augustus the third time, and Valerius Messala.

CHAPTER I.

St. Paul shows the Romans his divine call to the apostleship, and for what end he was thus called. 1—6. His salutation to the church at Rome, and his commendation of their faith, 7, 8. His earnest desire to see them, that he might impart to them some spiritual gifts, 9—15. His description of the Gospel of Christ, 16, 17. The crimes and profligacy of the Gentile world, which called aloud for the judgments of God, 18—32.

**P**AUL, a servant of Jesus Christ, <sup>a</sup> called to be an apostle, <sup>b</sup> separated unto the Gospel of God,

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<sup>a</sup> Acts 22. 21. 1 Cor. 1. 1. Gal. 1. 1. 1 Tim. 1. 11. & 2. 7. 2 Tim. 1. 11.—<sup>b</sup> Acts 9. 15. & 13. 2. Gal. 1. 15.

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PRELIMINARY OBSERVATIONS.

Different interpreters have divided this epistle into certain parts or divisions, by which they suppose its subject and matter may be the better understood. Some of these divisions have been mentioned in the preceding *preface*.

The epistle contains *three* grand divisions.

1. The **PREFACE**, chap. i. 1—17.

2 (<sup>a</sup> Which he had promised afore <sup>b</sup> by his prophets in the holy Scriptures,)

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<sup>a</sup> See on Acts 26. 6. Tit. 1. 2.—<sup>b</sup> Ch. 3. 21. & 16. 26. Gal. 3. 8.

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II. The TRACTATION, or setting forth of the main subject, including two sections, 1. *Dogmatic*, or what relates to *Doctrine*. 2. *Parænetic*, or what relates to the necessity and importance of the *virtues* and *duties* of the Christian life. The *Dogmatic* part is included in the first *eleven chapters*, the grand object of which is to show, that eternal salvation cannot be procured by any *observance* of the *Jewish law*, and can be hoped for *only* on the *Christian scheme*; for *by the works of the law no man can be justified*; but *what the law could not do, in that it was weak through the flesh*, God has accomplished by *sending his Son* into the world, who becoming an *offering for sin*, *condemned sin in the flesh*. The *Parænetic* part commences with chap. xii. 1. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, &c.* and extends to chap. xv. 14.

III. The *Peroration* or *Epilogue*, which contains the author's apology for writing; his commendation of his apostolical office; his promise to visit them; his request of an interest in their prayers; his commendations of certain persons, and his salutations to others. These points are contained in the succeeding parts of the epistle, from chap. xv. 14. to chap. xvi. 24. The 25th, 26th, and 27th verses of this chapter evidently belong to another part of the epistle, and should come in, as they do in a vast majority of the best MSS. after the 23d verse of the xiv. chapter.

For every thing necessary to a *general knowledge* of the epistle itself, see the preceding *preface*, especially p. lviii.

The inscriptions to this epistle are various in the different MSS. and versions. The following are the principal:—*To the Romans—The Epistle of Paul to the Romans—The Epistle of Paul the Apostle to the Romans—The Epistle of the Holy Apostle Paul to the Romans*. The word *αγιος*, *holy*, we have translated *saint*; and thus, instead of saying *the holy Paul*, &c. we say *Saint Paul*, &c. and this is now brought into general use. The older the MSS. are, the more simple the appellatives given to *apostles* and *apostolic men*.

#### NOTES ON CHAPTER I.

Verse 1. *Paul, a servant of Jesus Christ*] The word *δουλος*, which we translate *servant*, properly means a *slave*, one who is the *entire property* of his master; and is used here by the apostle with great propriety. He felt he was not *his own*, and that his *life* and *powers* belonged to his heavenly owner, and that he had no right to dispose of, or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, he is the *willing slave* of Jesus Christ: and this is, perhaps, the highest character which any soul of man can attain on this side eternity. "I am wholly the Lord's; and wholly devoted in the spirit of sacrificial obedience to

3 Concerning his Son Jesus Christ our Lord, <sup>a</sup> which was <sup>b</sup> made the seed of David according to the flesh ;

4 And <sup>c</sup> declared <sup>d</sup> to be the Son of God with power, ac-

<sup>a</sup> Matt. 1. 6, 16. Luke 1. 32. Acts 2. 30. 2 Tim. 2. 8.—<sup>b</sup> John 1. 14. Gal. 4. 4.

<sup>c</sup> Gr. *determined*.—<sup>d</sup> Acts 13. 33.

the constant, complete, and energetic performance of the Divine will.” A *friend* of God is high ; a *son* of God is higher ; but the *servant*, or in the above sense, the *slave* of God, is higher than all ; in a word, he is a person who feels he has no property in himself, and that God is all, and in all.

*Called to be an apostle*] The word *αποστολος*, *apostle*, from *αποσεν-λειν*, to send, signifies simply a messenger or envoy ; one sent on a confidential errand ; but here it means an *extraordinary messenger* ; one sent by God himself, to deliver the most important message on behalf of his Maker : in a word, one sent by the *divine authority* to preach the Gospel to the nations. The word *κλητος*, *called*, signifies here the same as *constituted*, and should be joined with *αποστολος*, as it is in the Greek, and translated thus, *Paul, a servant of Jesus Christ, constituted an apostle, &c.* This sense the word *called*, has in many places of the Sacred Writings ; e. g. *Behold what manner of love the Father hath bestowed on us, that we should be called, κληθω-μεν*, CONSTITUTED, or made the sons of God. When applied to men in general, it signifies to be invited ; i. e. to embrace the Gospel. See ver. 6. As it is likely that no apostle had been employed in founding the church of Rome, and there was need of much *authority* to settle the matters that were there in dispute ; it was necessary that he should show them that he derived his authority from God ; and was immediately delegated by him to preach and write as he was now doing.

*Separated unto the Gospel*] Set apart and appointed to this work, and to this only ; as the Israelites were *separate* from all the people of the earth, to be the servants of God, see Levit. xx. 26. St. Paul may here refer to his former state as a *Pharisee*, which literally signifies a *separatist*, or one *separated*. Before, he was separated unto the service of his own sect ; now, he is separated unto the Gospel of God. On the word GOSPEL, and its meaning, see the preface to the notes on St. Matthew ; and for the meaning of the word *Pharisee*, see the same Gospel, chap. iii. at the end.

Verse 2. *Which he had promised afore*] Both in the law and in the prophets, God showed his purpose to introduce into the world a more perfect and glorious state of things : which state was to take place by and under the influence of the Messiah ; who should bring life and immortality to light by his Gospel.

Verse 3. *Concerning his Son*] That is, the Gospel relates every thing concerning the Conception, Birth, Preaching, Miracles, Passion, Death, Resurrection and Ascension of Jesus Christ, who was of the seed royal, being, as far as his humanity was considered, the Son of David ; and then, the only rightful heir to the Israelitish throne.

Verse 4. *And declared to be the Son of God*] See the note on Acts.

cording <sup>a</sup> to the spirit of holiness, by the resurrection from the dead :

5 By whom <sup>b</sup> we have received grace and apostleship, <sup>c</sup> for <sup>d</sup> obedience to the faith among all nations, <sup>e</sup> for his name :

<sup>a</sup> Heb. 9. 14.—<sup>b</sup> Ch. 12. 3. & 15. 15. 1 Cor. 15. 10. Gal. 1. 15. & 2. 9. Ephes. 3. 8.  
<sup>c</sup> Or, to the obedience of faith.—<sup>d</sup> Acts 6. 7. Ch. 16. 26.—<sup>e</sup> Acts 9. 15.

chap. xiii. 33. where this subject is considered at large. The word *ὁρισθεὶς*, which we render *declared*, comes from *ὀρίζω*, to bound, define, determine, or limit, and hence our word *horizon*, the line that determines the farthest visible part of the earth, in reference to the heavens. In this place, the word signifies such a manifest and complete exhibition of the subject, as to render it indubitable. The resurrection of Christ from the dead, was such a manifest proof of our Lord's innocence, the truth of his doctrine, and the fulfilment of all that the prophets had spoken, as to leave no doubt on any considerate and candid mind.

*With power*] *Εν δυνάμει*, with a miraculous display of divine energy; for, how could his body be raised again, but by the miraculous energy of God? Some apply the word here to the proof of Christ's Sonship; as if it were said, that he was most manifestly declared to be the Son of God, with such powerful evidence and argument, as to render the truth irresistible.

*According to the spirit of holiness*] There are many differences of sentiment relative to the meaning of this phrase in this place; some supposing that the spirit of holiness implies the divine nature of Jesus Christ; others, his immaculate sanctity, &c. To me it seems that the apostle simply means, that the person called Jesus, lately crucified at Jerusalem, and in whose name salvation was preached to the world, was the Son of God, the very Messiah promised before in the Holy Scriptures; and that he was this Messiah, was amply demonstrated. 1st. By his resurrection from the dead, the irrefragable proof of his purity, innocence, and the divine approbation; for, had he been a malefactor, as the Jews pretended, the miraculous power of God would not have been exerted in raising his body from the dead. 2d. He was proved to be the Son of God, the promised Messiah, by the Holy Spirit, (called here the Spirit of holiness) which he sent down upon his apostles, and not on them only, but on all that believed on his name; by whose influence multitudes were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God; and it was by the peculiar unction of this Spirit of holiness, that the apostles gave witness of the resurrection of the Lord Jesus, Acts iv. 33. Thus then Christ was proved to be the true Messiah, the Son of David, according to the flesh, having the sole right to the throne of Israel; and God recognised this character, and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name.

Verse 5. *Grace and apostleship*] The peculiar influence, and the essential qualifications which such an office requires: without the



6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God,<sup>a</sup> called to be

<sup>a</sup> Ch. 9. 24. 1 Cor. 1. 2. 1 Thess. 4. 7.

GRACE, *favour*, and peculiar help of God, he could not have been an apostle: he had an extraordinary conversion; and an extraordinary call to preach the Gospel. Probably *χαρις και αποστολη*, *grace and apostleship*, mean the same as *χαρις της αποστολης*, the *apostolical office*; for so the word *χαρις* means in chap. xii. 3. xv. 15. 1 Cor. iii. 10. Eph. iii. 8. See the various acceptations of the word *grace*, on verse 7.

*For obedience to the faith*] That by this *office*, which I have received from God, and the *power* by which it is accompanied, I might proclaim the *faith*, the Gospel of Jesus; and show all nations the necessity of believing in it, in order to their salvation. Here is, *first*, the Gospel of the Son of God—2. An apostle divinely commissioned and empowered to preach it—3. The necessity of faith in the name of Jesus, as the only Saviour of the world—4. Of obedience, as the necessary consequence of genuine faith—and, 5. This is to be proclaimed among all nations; that all might have the opportunity of believing and being saved.

*Verse 6. Ye are the called*] Ye Romans are all invited to believe in Christ Jesus, for the salvation of your souls: and to you, with the rest, my apostolical mission extends. This appears to be the most obvious sense of the word *called* in this place—to be *called by the Gospel*, is to be invited to believe in Christ Jesus, and become his disciples. The word sometimes means *constituted*, or *made*, as in verse 1.

*Verse 7. Called to be saints*] Invited to become holy persons, by believing the Gospel, and receiving the gifts of the Holy Ghost. Or here the word may have the meaning of *made* or *constituted*, as above; *κατοις αγιοις*, *to all that be in Rome, CONSTITUTED saints*, for they had already received the Gospel grace; and were formed into a Christian church.

*Grace to you*] *Χαρις υμιν*; may you be partakers of the *Divine favour*, the source whence every blessing is derived.

I think it necessary, once for all, to give the several acceptations of this word *grace*, which occur in the Sacred Writings.

1. The word *χαρις*, signifies in general, *favour*, or *benevolence*, but especially that *favour* which is *powerful* and *active*, and loads its object with *benefits*. Luke i. 30, *Fear not, Mary, thou hast found FAVOUR, χαριν, with God*. Luke ii. 40, *And the child grew—and the GRACE of God, χαρις Θεου, the favour of God was upon him*. Ib. v. 52, *And Jesus increased in FAVOUR, χαριτι, GRACE, with God and man*. Acts ii. 47, *Having FAVOUR, χαριν, GRACE, with all the people*. Acts iv. 33, *And great GRACE, χαρις, FAVOUR, was upon them all*. The apostles were at that time in universal favour with the multitude. In this sense the word occurs in a great variety of places, both in the Old and New Testaments.

2. Hence it is often used for the *blessing* which it *dispenses*; for, if God be *favourably disposed* toward a person, his *benevolent* acts in

saints: <sup>a</sup> Grace to you, and peace from God our Father, and the Lord Jesus Christ.

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<sup>a</sup> 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3.

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that person's behalf will be a necessary consequence of such *favour*. John i. 14, *Full of GRACE and truth*; accomplished in all spiritual blessings. Ib. v. 16, *And GRACE upon GRACE*: he who is full of the most excellent blessings, confers them *liberally* on all believers. Acts xi. 23, *When he had seen the GRACE of God*, i. e. he had the fullest evidence that they were richly endowed with heavenly gifts. 1 Cor. i. 4, *For the GRACE of God which is given you*, the *Divine blessings* conferred upon you. 2 Cor. ix. 8, *God is able to make all GRACE abound toward you*; i. e. to enrich you with every benediction. This also is a very common acceptance of the word; and in this sense the word *grace*, or *favour*, is now generally understood among religious people. The *grace of God* meaning with them some *divine or spiritual blessing communicated*.

3. It is sometimes taken for the whole of the *Christian religion*, as being the grandest possible display of God's *favour*, to a lost, ruined world: and in this sense it appears to be used. John i. 17, *For the LAW was given by Moses; but GRACE and truth came by Jesus Christ*; where the term GRACE is evidently opposed to LAW; the latter meaning the *Mosaic*, the other the *Christian*, dispensation. Acts xiii. 43, *Barnabas persuaded them to continue in the GRACE of God*—i. e. to hold fast their profession of the religion of Christ. Rom. vi. 14, *Ye are not under the LAW, but under GRACE*: ye are no longer under obligation to fulfil the Mosaic precepts; but are under the *Christian dispensation*.—See also verse 15. of the same chap. and see 2 Cor. i. 10. vi. 1. Gal. i. 6. Coloss. i. 6. 2 Tim. ii. 1. Tit. ii. 11, *The GRACE of God, that bringeth salvation to all men, hath appeared*. The Jewish religion was restricted in its *benefits* to a *few*; but the *Christian religion* proposes the salvation of *all men*; and the Author of it has become a sacrifice for the sins of the *whole world*. Heb. xii. 15, *Looking diligently lest any man fall from the GRACE of God*; lest any man apostatize from the Christian religion, and the blessings of pardon and holiness which he has received through it. 1 Pet. v. 12, *This is the true GRACE of God wherein ye stand*. The *Christian religion* which ye have received, is the *genuine religion of God*.

4. It signifies all the *blessings and benefits* which Christ has *purchased*: and which he gives to true believers, both in *time and eternity*. See Rom. v. 15. and 17. where the *grace of God* is opposed to *death*; i. e. to all the wretchedness and misery brought into the world by Adam's transgression.—1 Cor. xvi. 23, *The GRACE of the Lord Jesus Christ be with you all*: may every blessing purchased by Christ's passion and death be the portion of you all. Gal. v. 4, *Ye are fallen from GRACE*—ye have lost the blessings of the Gospel by submitting to circumcision.

5. It signifies the *apostolic and ministerial office*; or the authority to propagate the Christian religion; and the unction or influence by which that office is executed: so in the 5th verse of this chapter. *an*

8 First, <sup>a</sup> I thank my God through Jesus Christ for you all, that <sup>b</sup> your faith is spoken of throughout the whole world.

<sup>a</sup> 1 Cor. 1. 4. Phil. 1. 3. Col. 1. 3, 4. 1 Thess. 1. 2. Philem. 4.—<sup>b</sup> Ch. 16. 19.  
1 Thess. 1. 8.

has been already noted—*By whom we have received GRACE and apostleship, or, the apostolic office.* Rom. xii. 3, *I say, through the GRACE given unto me: i. e. I command you by the authority of my apostolic office, &c.* See also verse 6.

6. It signifies a gift, salary, or money collected for the use of the poor. 1 Cor. xvi. 3, *Whomsoever ye shall approve—they will I send to bring your LIBERALITY, τὴν χάριν ὑμῶν, your GRACE—i. e. the collection made for the poor saints: see ver. 1.* 2 Cor. viii. 4, *Praying us—that we would receive the GIFT, τὴν χάριν, the GRACE, the contribution made in the churches of Macedonia, for the relief of the poor.* In this sense it is used in Ecclus. xvii. 22, *He will keep the GOOD DEEDS of man, χάριν, the same as ἐλεημοσύνη, alms, in the beginning of the verse, and it signifies a kind or friendly act, in the same author.* Chap. xxix. 15, *Forget not the FRIENDSHIP, χαρίτας, of thy surety.* GRACE, or χάρις, was a deity among the ancients; and the three GRACES, αἱ τρεῖς χαρίτες, were called *Pitho, Aglaia, and Euphrosyne*; Πειθῶ, mild persuasion: Ἀγλαία, dignity: Εὐφροσύνη, liberality and joyfulness; and these were always painted naked, to show that all benefits should be gratuitous, this being essential to the nature of a gift. See Suidas, in χαρίτας.

7. It sometimes signifies merely thanks or thanksgiving.—See Luke xvii. 9, *Doth he THANK, μὴ χάριν ἔχει, that servant?* Rom. vi. 17, *But God be THANKED, χάρις δὲ τῷ Θεῷ.* 1 Cor. x. 30, *For if I by GRACE, χαρίτι, THANKSGIVING, as our margin has it, and properly.*

8. It signifies remuneration, wages, or reward. Luke vi. 32, 33, and 34, *If ye love them that love you—do good to them which do good to you—lend to them of whom ye hope to receive, what THANK have ye? ποία ὑμῖν χάρις ἐστὶ, what REWARD have ye?* This appears, from the parallel place, Matt. v. 46. to be most evidently the meaning: *τιν μισθὸν ἔχετε; what REWARD have ye?* The word is used in this sense by several Greek writers.

9. It signifies whatever is the means of procuring the favour or kindness of another. 1 Pet. ii. 19, 20, *For this is THANKWORTHY, σπουτο γὰρ χάρις παρὰ Θεῷ, this is the means of PROCURING FAVOUR from God.*

10. It signifies joy, pleasure, and gratification, which is the meaning of χαρὰ, and with which it is often confounded in the New Testament. Philemon 7, *For we have great JOY, χάριν γὰρ ἐχομεν πολλὴν.* Tobit vii. 18, *The Lord give thee JOY, χάριν, for this thy sorrow.* In this sense the word is used by the best Greek writers; and in this sense it appears to be used, 2 Cor. i. 15.

11. It signifies the performance of an act which is pleasing or grateful to others. Acts xxiv. 27, *Felix, willing to show the Jews a*

9 For <sup>a</sup> God is my witness, <sup>b</sup> whom I serve <sup>c</sup> with my spirit in the Gospel of his Son, that <sup>d</sup> without ceasing I make mention of you always in my prayers ;

<sup>a</sup> Ch. 9. 1. 2 Cor. 1. 23. Phil. 1. 8. 1 Thess. 2. 5.—<sup>b</sup> Acts 27. 23. 2 Tim. 1. 3.—  
<sup>c</sup> Or, in my spirit. John 4. 23, 24. Phil. 3. 3.—<sup>d</sup> 1 Thess. 3. 10.

PLEASURE, χαρίτας καταθεσθαι, to perform an act which he knew would be highly gratifying to them.

12. It signifies *whatever has the power or influence to procure favour, &c.* Suavity, kindness, benevolence, gentle demeanour. Luke iv. 22, *All wondered at the GRACIOUS words, οι λογοι της χαριτος, the benevolent, kind, and tender expressions ;* such as his text, ver. 18. would naturally lead him to speak—*He hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, &c.* Eph. iv. 29. Col. iv. 6, *Let your speech be always with GRACE : i. e. gracious, kind, benevolent, savouring of the doctrine of Christ ;* it is thus used by several Greek writers. See Schleusner. As the word χαρις, GRACE, most frequently signifies some blessing or benefit, calculated to promote human happiness : it is generally derived from χαίρω, I rejoice, because of the effect produced by the blessing.

*And peace*] ΕΙΡΗΝΗ, the same as שָׁלוֹם shalom in Hebrew, generally signifying all kinds of blessing, but especially harmony and unity—and the bond of such unity. The most probable derivation of the word ΕΙΡΗΝΗ, is from εἶπα, I bind, and ἓν, one—because peace unites and binds those who were, by discord, before disunited. In the New Testament it signifies—1. Peace, public or private, in the general acceptation of the word, as implying reconciliation and friendship : and to the etymology of the word the apostle seems to allude in Eph. iv. 3, *Endeavouring to keep the UNITY of the Spirit, in the BOND of PEACE.* Acts xii. 20, *They of Tyre and Sidon desired PEACE ; they sought reconciliation with Herod, by means of Blastus the king's chamberlain.*

2. It signifies regularity, good order. 1 Cor. xiv. 33, *God is not the God of confusion, but of PEACE.*

3. It signifies the labour or study of preserving peace and concord : and this is supposed to be its meaning, Matt. x. 34. Luke xii. 5. 1. and Acts vii. 26. Rom. xiv. 17, *For the kingdom of God is—righteousness and PEACE.* The Christian dispensation admits of no contention, but inculcates peace. 1 Cor. vii. 15, *God hath called us to PEACE—to labour to preserve quietness and concord.* Heb. xii. 14, *Follow PEACE—labour to preserve it.*

4. It signifies the author or procurer of peace and concord. Eph. ii. 14, *He is our PEACE—the author of concord betwixt Jews and Gentiles.*

5. It signifies the Gospel and its blessings. Eph. ii. 17, *And came and preached PEACE to you which were afar off : and to them that were nigh.*



10<sup>a</sup> Making request, if by any means now at length I might have a prosperous journey<sup>b</sup> by the will of God to come unto you.

<sup>a</sup> Ch. 15. 23, 32. 1 Thess. 3. 10.—<sup>b</sup> James 4. 15.

6. It signifies all kinds of *mental and corporeal happiness*; and especially the happiness of Christians. Luke i. 79, *To guide our feet into the way of PEACE*; to show us the way to obtain true happiness. Luke xix. 42, *The things which belong unto thy PEACE*—that by which thou mightest have been made truly happy. 1 Thess. v. 23, *The very God of PEACE*—God, the only source of true felicity. John xvi. 33, *These things have I spoken unto you, that in me ye might have PEACE*—that ye might have confidence and happiness in believing on me as your only Saviour.

7. It signifies *good wishes and affectionate prayers*. Matt. x. 13, *And if the house be worthy, let your PEACE come upon it*. Our Lord commands his disciples, ver. 12. to *salute* the house into which they entered; and this was done by saying *peace be unto this house!* that is, let every blessing, *spiritual and temporal*, be the portion of this family. See Luke x. 6. John xiv. 27. and Acts xv. 33. *they were let go in PEACE*; they had the most *sergent and affectionate prayers* of the church.

8. It signifies *praise*. Luke xix. 38, *PEACE in heaven, and glory in the highest*. May all the heavenly host praise God, and give him the highest honour!

9. It signifies *benignity, benevolence, favour*. Rom. v. 1, *Being justified by faith, we have PEACE with God*. In consequence of having our sins forgiven, we have a clear sense of the Divine favour. Philip. iv. 7, *The PEACE of God which passeth all understanding*: the inexpressible blessedness of a sense of the Divine favour. See Schleusner's Lexicon.

*From God our Father*] The apostle wishes them all the blessings which can flow from God, as the *fountain of grace*; producing in them all the happiness which a heart filled with the *peace of God* can possess; all of which are to be communicated to them through the Lord Jesus Christ. See the note on Acts xxviii. 31.

Verse 8. *First, I thank my God*] From this, to the end of ver. 17. belongs to the *preface*, in which the apostle endeavours to conciliate the good opinion of the Christians at Rome; and to prepare their minds for his reproofs and exhortations.

*Your faith is spoken*] Καταγγελλεται, is celebrated—throughout the whole world—In every place where the Christian religion is professed, through all parts of the *Roman dominions*; for in this sense we should understand the words the whole world.

Verse 9. *Whom I serve with my spirit*] Λατρεω, whom I worship with the profoundest religious reverence: for so the original certainly means: I not only employ all the powers of my body in this service, but all those of my soul: being thoroughly convinced of the absolute

11 For I long to see you, that <sup>a</sup> I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together <sup>b</sup> with you by the <sup>c</sup> mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that <sup>d</sup> oftentimes I have purposed to come unto you, (but <sup>e</sup> was let hitherto) that I might have some <sup>f</sup> fruit <sup>g</sup> among you also, even as among other Gentiles.

14 <sup>h</sup> I am debtor both to the Greeks, and to the Barbarians ; both to the wise and to the unwise.

<sup>a</sup> Ch. 15. 29.—<sup>b</sup> Or, *in you*.—<sup>c</sup> Tit. 1. 4. 2 Pet. 1. 1.—<sup>d</sup> Ch. 15. 23.—<sup>e</sup> Acts 16. 7.  
<sup>f</sup> 1 Thess. 1. 18.—<sup>g</sup> Phil. 4. 17.—<sup>h</sup> Or, *in you*.—<sup>i</sup> 1 Cor. 9. 16.

*truth* of the religion I preach. Probably St. Paul opposes, in this place, the *spiritual* worship of the Gospel, to the *external*, or what some call, the *carnal* worship of the Jews. Mine is not a religion of *ceremonies*, but one in which the *life* and *power* of the *eternal Spirit*, are acknowledged and experienced.

Verse 10. *Making request, &c.*] By this we see how earnestly the apostle longed to see Rome. It had long been a subject of continual prayer to God, that he might have a prosperous journey to, or rather *meeting* with them, for so we should understand the word *συναντησας* : that he had a prosperous *meeting* with them we cannot doubt : that he had a disastrous journey to them, the xxviith of the Acts fully proves.

Verse 11. *Some spiritual gift*] This probably means some of the *extraordinary gifts* of the Holy Spirit ; which, being given to them, might tend greatly to establish their faith in the Gospel of Christ ; and it is very likely, that such gifts were only conferred by means of *apostles* ; and as the *apostle* had not yet been at Rome, consequently the Roman Christians had not yet received any of these miraculous gifts, and thus they differed widely from all the other churches which had been raised by the apostle's ministry.

Verse 12. *That I may be comforted together with you*] He here, with great address, intimates that he longs for this opportunity, as well on his *own account* as on *theirs* ; and to show them that he arrogates nothing to himself, for he intimates that it will require the conjoint action of *their faith* as well as *his own*, to be the means of receiving those blessings from God to which he refers.

Verse 13. *But was let hitherto*] The word *let*, from the Anglo-Saxon, *lettan*, to *hinder*, signifies *impediment*, or *hinderance* of any kind ; but it is likely that the original word *εκωλυθη*, *I was forbidden*, refers to a *Divine prohibition* :—he would have visited them long before, but God did not see right to *permit* him.

Verse 14. *I am debtor both to the Greeks, and to the Barbarians*] It has been remarked before, that all the nations of the earth, themselves excepted, were termed *barbarians* by the *Greeks*. See the

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For <sup>a</sup> I am not ashamed of the Gospel of Christ : for

<sup>a</sup> Psa. 40. 9, 10. Mark 8. 38. 2 Tim. 1. 8.

origin of the word *barbarus*, in the note on Acts, chap. xxviii. 2. The apostle considers himself, by his apostolical office and call, under obligation to preach the Gospel to *all people*, as far as the providence of God might open his way ; for this is implied in the Divine commission—*Go ye into all the world and preach the Gospel to every creature ; to the wise and the unwise ; to the learned and cultivated, as well as to the unlearned and uncultivated* : this evidently appears to be the import of the terms.

Verse 15. *I am ready to preach*] *Προθυμον* ; I have a ready mind, I was only prevented by the providence of God, from visiting you long ago. His time is best : in the mean time, I write by His direction, to comfort and instruct you.

Verse 16. *I am not ashamed of the Gospel of Christ*] This text is best illustrated by Isai. xxviii. 16. xlix. 23. quoted by the apostle chap. x. 11. For the Scripture saith, *Whosoever believeth on him shall not be ashamed* ; i. e. they shall neither be confounded, nor disappointed of their hope. The *Jews*, by not believing on Jesus Christ, by not receiving him as the promised Messiah, but, trusting in *others*, have been disappointed, ashamed, and confounded, from that time, to the present day. Their expectation is cut off ; and while rejecting Christ, and expecting another Messiah, they have continued under the displeasure of God, and are ashamed of their confidence. On the other hand, those who have believed on Christ, have, in and through him, all the blessings of which the prophets spoke ; every promise of God being *yea* and *amen* through him. Paul, as a Jew, believed on Christ Jesus ; and in believing he had life through his name ; through him he enjoyed an abundance of grace, so that being filled with that happiness which an indwelling Christ produces, he could cheerfully say, *I am not ashamed of the Gospel of Christ*. And why ? because he felt it to be the power of God to the salvation of his believing soul. This appears to be the true sense of this passage, and this interpretation acquires additional strength, from the consideration that St. Paul is here most evidently addressing himself to the *Jews*.

*It is the power of God unto salvation*] *Δυναμις γαρ Θεου εστιν*. The almighty power of God accompanies this preaching to the souls of them that believe ; and the consequence is, they are saved ; and what but the power of God can save a fallen, sinful soul ?

*To the Jew first*] Not only the Jews have the first offer of this Gospel, but they have the greatest need of it ; being so deeply fallen, and having sinned against such glorious privileges, they are much more culpable than the Gentiles, who never had the light of a divine revelation.

<sup>a</sup> it is the power of God unto salvation to every one that believeth ; <sup>b</sup> to the Jew first, and also to the Greek.

17 For <sup>c</sup> therein is the righteousness of God revealed

<sup>a</sup> 1 Cor. 1. 18. & 15. 2.—<sup>b</sup> Luke 2. 30, 31, 32. & 24. 47. Acts 3. 26. & 13. 36, 46.  
Ch. 2. 9.—<sup>c</sup> Ch. 3. 21.

*And also to the Greek.]* Though the salvation of God has hitherto been apparently *confined* to the Jewish people ; yet it shall be so no longer, for the Gospel of Christ is sent to the *Gentiles*, as well as the *Jews* ; God having put no difference between them ; and Jesus Christ having *tasted death for EVERY man*.

Verse 17. *For therein]* In the Gospel of Christ.

*Is the righteousness of God]* God's method of saving sinners by faith in Christ Jesus.

*Revealed from faith to faith]* Shown to be by *faith*, and not by the works of *any law* ; for Abraham, the father and founder of the Jewish people, *was justified by faith*, before even the law was given ; and from believing in reference to the spiritual object held forth in the various ordinances of the law, and now revealed under the Gospel, he and all his believing descendants have been justified. And thus the faith of the old covenant led on to the faith of the new covenant ; which shows that salvation has been *by faith*, from the call of Abraham to the present time. And from the beginning, all that were *just or righteous* in the earth, became such by *faith*, and by this principle alone, they were enabled to persevere ; as it is written, *the just shall live by faith*. That *ΔΙΚΑΙΟΥΝ*, which we translate *righteousness*, in this verse, signifies *God's method of saving mankind by faith in Christ*, is fully evident from the use of the term in chap. ix. 30. *The Gentiles which followed not after RIGHTEOUSNESS* ; who had no knowledge by revelation, of *God's method of justifying and saving sinners*, have attained to RIGHTEOUSNESS ; have had imparted to them *God's method of salvation by faith in Christ*, verse 31. *But Israel, the Jews, which followed after the law of righteousness*, that law, the end or object of which is CHRIST, and through him *justification* to all that believe ; (ch. x. 4.) *have not attained to the law of righteousness* ; have not found out the genuine plan of salvation, even in that law which so strongly and generally proclaims justification by faith ; and why have they not found it ? verse 32, *because they sought it not by faith, but as it were by the works of the law* ; they did not discern that even its works or prescribed religious observances were intended to lead to faith in that glorious Mediator, of whom they were the *types and representatives* ; but the Jews trusted in the observances themselves, hoping to acquire justification and final salvation by that means. *For they stumbled at the stumbling-stone*, at the doctrine of Christ crucified, as the only sure ground on which the expectation of future salvation can be founded. *Therefore being ignorant of God's righteousness* ; *God's method of saving sinners*, and *going about to establish their own righteousness*, their own method of salvation, by the observance of



from faith to faith : as it is written, <sup>a</sup> The just shall live by faith.

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<sup>a</sup> Hab. 2. 4. John 3. 36. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.

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those rites and ceremonies which should have led them, by faith, to Christ; *they did not submit themselves to the righteousness of God*; they would not submit to be saved in God's way, and therefore rejected, persecuted, and crucified the Lord Jesus, see chap. x. 3. This collation of passages, most evidently shows that the word *righteousness*, here means simply *God's method of saving sinners*, or God's way of salvation; in opposition to the ways and means invented by the fancies or prejudices of men.

There are few words in the Sacred Writings which are taken in a greater variety of acceptations, than the word צדקה *tsedekah* in Hebrew, and Δικαιοσύνη in Greek, both of which we generally translate *righteousness*. Our English word was originally *rightwiseness*, from the Anglo-Saxon riht, *justice*, and witan, *to know*; and thus the *righteous* man was a person who was allowed to *understand* the claims of *justice* and *right*, and who, knowing them, acted according to their dictates. Such a man is *thoroughly wise*, he aims at the attainment of the *best end*, by the use of the *best means*. This is a true definition of *wisdom*, and the *righteous* man is he that *knows* most and acts *best*. The Hebrew צדק *tsadak*, in its ideal meaning, contains the notion of a *beam* or *scales* in *equipoise*, what we call *even balance*; and it is well known, that in all the personifications of justice, both ancient and modern, she is represented as a beautiful female with a bandage on her eyes, and a beam and scales in her hand, so perfectly poised that neither end preponderates.

The Greek word Δικαιοσύνη, has been derived from διχαζω, *to divide*; and hence Δίκη, *justice*, because it is the property of this virtue to *divide* to each his *due*. With other etymologies, it is useless to trouble the reader. Both the noun Δικαιοσύνη, and the verb δικαιοω, have a great variety of meaning in the New Testament, but they are all reducible to this original idea, *acting according to the requisitions of justice or right*. It may not be improper to notice some of the chief of these acceptations in this place.

1. The act of *distributing* to each man his *due*, is the sense of the word, Acts xvii. 31, *He will judge the world in RIGHTEOUSNESS*, i. e. according to the principles of eternal justice and rectitude. See also Rev. xix. 2, *In RIGHTEOUSNESS doth he judge and make war*.

2. It signifies a *holy life*, as proceeding from *piety* towards God. Luke i. 75, *Might serve him in holiness and RIGHTEOUSNESS all the days of our life*.

3. It signifies *benignity, liberality*, and particularly *alms-giving*; as justice and righteousness require us, being only *stewards* of God's bounty, to share it with the necessitous. Matt. vi. *Take heed that ye do not your ALMS, ΔΙΚΑΙΟΣΥΝΗΝ, your RIGHTEOUSNESS, before men*. Rom. iii. 5, *But if your unrighteousness commend the RIGHTEOUS-*

18 <sup>a</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

<sup>a</sup> Acts 17. 30. Eph. 5. 6. Col. 3. 6.

NESS, the benignity of God. 2 Cor. ix. 10, *Increase the fruits of your RIGHTEOUSNESS, i. e. of your liberality.*

4. It signifies God's method of saving sinners ; the way which is agreeable to his righteousness and liberality. See the former part of this note, and the scriptures there referred to.

5. It signifies the reward, or issue of liberality. 2 Cor. ix. 9, *He hath scattered abroad ; he hath given to the poor ; his RIGHTEOUSNESS, the reward of his bounty, remaineth for ever.* See Psa. cxii. 9.

6. It signifies the whole collection of graces, which constitute the complete Christian character. Matt. v. 6, *Blessed are they that hunger and thirst after RIGHTEOUSNESS ; they who ardently long for the full salvation of God.* Ib. v. 10, 20, *If your RIGHTEOUSNESS exceed not the righteousness, &c.* Ib. vi. 33, *Seek the kingdom of God and his RIGHTEOUSNESS.*

7. It signifies the result of faith in God, and submission to his will, exemplified in a holy and useful life. Heb. xi. 7, *By faith Noah prepared an ark, and became heir of the RIGHTEOUSNESS which is by faith ; he escaped the deluge, and was made the instrument of re-peopling the world.*

8. It signifies an exact observance of religious ordinances, and precepts. Phil. iii. 6, *Touching the RIGHTEOUSNESS which is of the law, blameless ; having lived in an exact conformity to all the Mosaic precepts. In this sense it is to be understood, Matt. iii. 15, Thus it becomes us to fulfil all RIGHTEOUSNESS ; to observe every precept of the law.*

9. It signifies the favour or pardoning mercy of God. Rom. iv. 6, *The blessedness of the man unto whom God imputeth RIGHTEOUSNESS without works, the man is happy to whom God has granted the remission of sins, without respect to his observance of the law of Moses.*

10. In 2 Cor. v. 21, *δικαιοσύνη, righteousness*, is put for *δικαίος, righteous ; that we might become the righteousness of God ; that we might receive such a righteousness or holiness, such a salvation as is worthy of God's grace to impart ; and such as the necessities of mankind require.*

A few of the leading acceptations of the verb *δικαίωω*, which we translate to *justify*, may be here properly subjoined, as this verb is so repeatedly used in this epistle.

1. It signifies to declare or pronounce one just or righteous ; or, in other words, to declare him to be what he really is. 1 Tim. iii. 16, *He was JUSTIFIED in the Spirit.* By the almighty power of the Spirit, he was proved to be the TRUE MESSIAH.

2. To esteem a thing properly. Matt. xi. 19, *Wisdom is JUSTIFIED of her children.* Wisdom, propriety of conduct, is properly estimated by wise men.

19 Because <sup>a</sup> that which may be known of God is manifest <sup>b</sup> in them ; for <sup>c</sup> God hath showed it unto them.

<sup>a</sup> Acts 14. 17.—<sup>b</sup> Or, *to them*.—<sup>c</sup> John 1. 9.

3. It signifies to *approve, praise, and commend*. The publicans JUSTIFIED God, Luke vii. 29. praised him for calling them to such a state of salvation. Ib. xvi. 15, *Ye are they which JUSTIFY yourselves before God* ; ye are self-commended, self-applauded, and self-praised. In this sense it is often used in the Greek Apocryphal books. Eccus. vii. 5, JUSTIFY not thyself before the Lord ; do not applaud thyself in the presence of thy Maker. Ib. x. 29, *Who will JUSTIFY, (praise or applaud) him that sinneth against his own soul ?* Ib. xviii. 2, *The Lord only is righteous, δικαιώσεται, shall be JUSTIFIED, i. e. praised, because there is none other but he.*

4. The verb δικαιώσαι is used to clear from all sin. 1 Cor. iv. 4, *For I know nothing by myself ; yet am I not hereby JUSTIFIED*. A man's own consciousness of integrity, is not a proof that he is clear from all sin in the sight of God.

5. A judge is said to justify, not only when he condemns and punishes, but also when he defends the cause of the innocent. See EURIP. *Heraclid.* ver. 190. THUCYD. iii. p. 200. POLYB. iii. 31. and SCHLEUSNER on δικαιώ. Hence δικαιώσθαι, is taken in a forensic sense, and signifies to be found or declared righteous, innocent, &c. Matt. xii. 37, *By thy words thou shalt be JUSTIFIED* ; thou shalt be declared to be righteous. Rom. iii. 4, *That thou mightest be JUSTIFIED in thy sayings* ; that thou mightest be proved to be true in what thou hast said.

6. It signifies to set free, to escape from. Acts xiii. 39, *And by him, all that believe are JUSTIFIED from all things from which ye could not be JUSTIFIED by the law* ; by faith in Christ a man escapes those evils which, otherwise, the law of Moses would inflict upon him. Rom. vi. 7, *For he that is dead, δεδικαιώται, is JUSTIFIED, properly rendered by our translators, is FREED from sin.*

7. It signifies also to receive one into favour, to pardon sin. Rom. viii. 30, *Whom he called, them he also JUSTIFIED* ; he received them into favour, and pardoned their sins. Luke xviii. 14, *This man went down to his house JUSTIFIED* ; he humbled himself, repented of his iniquity, and God forgave his sin. Rom. iii. 20, *By the deeds of the law there shall no flesh be JUSTIFIED* ; no soul can have his sins forgiven, through the observance of the Mosaic law. Ib. iv. 2, *If Abraham were JUSTIFIED, (had his sin pardoned) by works*. 1 Cor. vi. 11, *Such were some of you, but ye are JUSTIFIED* ; ye are received into the divine favour, and have your sins forgiven. See James ii. 21—25. Rom. iii. 24, 28. v. 1, 9. Gal. ii. 16, 17. iii. 11, 24. v. 4. Tit. iii. 7. In all these texts, the word justify is taken in the sense of remission of sins through faith in Christ Jesus ; and does not mean making the person just or righteous, but treating him as if he were so, having already forgiven him his sins.

*The just shall live by faith*] This has been understood two ways :

20 For <sup>a</sup> the invisible things of him from the creation of the world are clearly seen, being understood by the things

<sup>a</sup> Psa. 19, 1, &c. Acts 14. 17. & 17. 27.

1 That the just or righteous man cannot live a holy and useful life, without exercising continual faith in our Lord Jesus: which is strictly true: for He only, who has brought him into that state of salvation, can *preserve* him in it: and he stands by faith. 2. It is contended by some able critics that the words of the original text should be pointed thus: 'Ο ὁ δίκαιος ἐκ πίστεως, ζῆσται. *The just by faith shall live*, that is, he alone that is justified by faith, shall be saved; which is also true, as it is impossible to get salvation in any other way. This last meaning is probably the true one, as the original text in Hab. ii. 4. speaks of those who *believed* the declarations of God when the Chaldeans besieged Jerusalem; and having acted conformably to them, they escaped with their lives.

Verse 18. *For the wrath of God is revealed*] The apostle has now finished his *preface*, and comes to the grand subject of the epistle; namely, to show the *absolute need* of the Gospel of Christ, because of the *universal corruption* of mankind; which was so great as to incense the justice of God, and call aloud for the *punishment* of the world. 1. He shows that all the heathen nations were utterly corrupt, and deserved this threatened punishment. And this is the subject of the first chapter from verse 18 to the end. 2. He shows that the *Jews*, notwithstanding the greatness of their privileges, were no better than the *Gentiles*; and therefore the wrath of God was revealed against *them* also. This subject he treats in chap. ii. and chap. iii. 1—19. 3. He returns, as it were, on both, chap. iii. 20—31. and proves that as the Jews and Gentiles were equally corrupt, they could not be saved by the deeds of any law; that they stood equally in *need* of that salvation which God had provided; that both were equally entitled to that salvation, for God was the God of the *Gentiles* as well as of the *Jews*.

By ὀργὴ Θεοῦ, *the wrath of God*, we are not to understand any *un-easy passion* in the Divine Being; but the *displeasure* of his righteousness, which is expressed by the punishments inflicted on the *ungodly*, those who retain not God in their knowledge; and the *un-righteous*, those whose lives are profligate.

As in the Gospel, the *righteousness* of God is revealed for the *salvation* of the *ungodly*; so is the *wrath* of God revealed against the *workers of iniquity*. Those who refuse to be saved in the way revealed by his *mercy*, must be consumed in the way revealed by his *justice*.

*Ungodliness*] Αθεΐα, from α, negative, and θεῶ or θεῶμαι, *I worship*, probably intended here to express *Atheism*, *Polytheism*, and *idolatry* of every kind.

*Unrighteousness*] Ἀδίκη, from α, negative, and δίκη, *justice*, every thing contrary to strict morality; all *viciousness* and *profligacy* of conduct.



that are made, *even* his eternal power and Godhead ; <sup>a</sup> so that they are without excuse :

21 Because that, when they knew God, they glorified *him*

<sup>a</sup> Or, *that they may be.*

*Who hold the truth in unrighteousness*] In what sense could it be said that the heathen *held the truth* in unrighteousness, when they really had not that truth? Some think this refers to the conduct of their best philosophers, such as *Socrates, Plato, Seneca, &c.* who knew much more of the divine nature than they thought safe or prudent to discover ; and who acted in many things contrary to the light which they enjoyed. Others think this to be spoken of the *Gentiles* in general, who either *did know*, or *might have known* much of God from the works of creation, as the apostle intimates in the following verses. But *Rosenmüller*, and some others, contend that the word *κατεχειν* here does not signify to *hold*, but to *hinder* ; and that the place should be translated, *who through maliciousness hinder the truth* ; i. e. prevent it from taking hold of their hearts, and from governing their conduct. This is certainly a very usual acceptance of the verb *κατεχειν*, which *Hesychius* interprets *κρατειν, κωλυειν, συγχειν*, to *retain, hinder, &c.* these men hindering, by their vicious conduct, the *truth* of God from being propagated in the earth.

Verse 19. *That which may be known of God*] Dr. Taylor paraphrases this and the following verse thus : “ Although the Gentiles had no written revelation, yet what may be known of God is every where manifest among them, God having made a clear discovery of himself to them. For his being and perfections, invisible to our bodily eyes, have been, ever since the creation of the world, evidently to be seen, if attentively considered, in the visible beauty, order, and operations observable in the constitution and parts of the universe ; especially his eternal power and universal dominion and providence ; so that they cannot plead *ignorance* in excuse of their idolatry and wickedness.”

Verse 20. *The invisible things of him*] His invisible perfections are manifested by his visible works, and may be apprehended by what he has made ; their *immensity* showing his *omnipotence* ; their vast *variety* and *contrivance*, his *omniscience* ; and their *adaptation* to the most *beneficent purposes*, his infinite *goodness* and *philanthropy*.

*His eternal power*] *Αἰδιος αὐτοῦ δύναμις*, that all-powerful energy that *ever was*, and *ever will exist* ; so, that ever since there was a creation to be surveyed, there have been intelligent beings to make that survey.

*And Godhead*] *Θεοτης*, his acting as God in the government and support of the universe. His works prove his *being* ; the government and support of these works prove it equally. *Creation and providence* form a *twofold* demonstration of God, 1st. In the *perfections* of his nature, and, 2dly. In the *exercise* of those perfections.

Verse 21. *Because that when they knew God*] When they thus

not as God, neither were thankful; but <sup>a</sup> became vain in their imaginations, and their foolish heart was darkened.

22 <sup>b</sup> Professing themselves to be wise they became fools,

23 And changed the glory of the incorruptible <sup>c</sup> God into

<sup>a</sup> 2 Kings 17. 15. Jer. 2. 5. Eph. 4. 17. 18.—<sup>b</sup> Jer. 10. 14.—<sup>c</sup> Deut. 4. 16, &c. Psa. 106. 20. Isa. 40. 18. 26. Jer. 2. 11. Ezek. 8. 10. Acts 17. 29.

acquired a general knowledge of the unity and perfections of the divine nature; *they glorified him not as God*; they did not proclaim him to the people, but shut up his *glory*, (as Bishop Warburton expresses it) in their *mysteries*, and gave the people, in exchange for an *incorruptible God*, an *image made like to corruptible man*. Wherefore God, in punishment for their sins, thus *turning his truth into a lie*, suffered even their *mysteries* which they had erected for a school of virtue, to degenerate into an odious sink of vice and immorality; giving them up unto all uncleanness and vile affections.

*They glorified him not*] They did not give him that *worship* which his perfections required.

*Neither were thankful*] They manifested no *gratitude* for the blessings they received from his providence; but *became vain in their imaginations*; διαλογισμοις, *in their reasonings*. This certainly refers to the foolish manner in which even the wisest of their philosophers discoursed about the divine nature, not excepting *Socrates, Plato, or Seneca*. Who can read their works without being struck with the vanity of their reasonings, as well as with the stupidity of their nonsense, when speaking about God? I might crowd my page with proofs of this; but it is not necessary to those who are acquainted with their writings; and to others it would not be useful. In short, their foolish, darkened minds, sought God no where but in the place in which he is never to be found; viz. the vile corrupted and corrupting passions of their own hearts. As they did not discover him *there*, they scarcely sought him any where else.

Verse 22. *Professing themselves to be wise*] This is most strikingly true of all the ancient philosophers, whether Greeks or Romans, as their works, which remain, sufficiently testify. The word *φασκευτες*, signifies not merely the *professing*, but the *assumption* of the philosophic character. In this sense the word *φασκειν* is used by the best Greek writers. See *Kypke*. A dispassionate examination of the doctrine and lives of the most famed philosophers of antiquity, of every nation, will show that they were darkened in their mind, and irregular in their conduct. It was from the Christian religion alone, that true philosophy and genuine philosophers sprung.

Verse 23. *And changed the glory, &c.*] The finest representation of their deities was in the *human* figure; and on such representative figures the sculptors spent all their skill; hence the *HERCULES* of *Farnese*, the *VENUS* of *Medicis*, and the *APOLLO* of *Belvedere*. And when they had formed their gods according to the *human* shape, they endowed them with *human* passions; and as they

an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 <sup>a</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, <sup>b</sup> to dishonour their own bodies <sup>c</sup> between themselves :

25 Who changed <sup>d</sup> the truth of God <sup>e</sup> into a lie, and worshipped and served the creature <sup>f</sup> more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto <sup>g</sup> vile affections : for even their women did change the natural use into that which is against nature :

<sup>a</sup> Psa. 81. 12. Wisd. 12. 23. Acts 7. 42. Eph. 4. 18, 19. 2 Thess. 2. 11. 12.—<sup>b</sup> 1 Cor. 6. 18. 1 Thess. 4. 4. 1 Pet. 4. 3.—<sup>c</sup> Lev. 18. 22.—<sup>d</sup> 1 Thess. 1. 9. 1 John 5. 20.—<sup>e</sup> Isai. 44. 20. Jer. 10. 14. & 13. 25. Amos 2. 4.—<sup>f</sup> Or, *rather*.—<sup>g</sup> Lev. 18. 22, 23. Eph. 5. 13. Jude 10.

clothed them with attributes of *extraordinary strength, beauty, wisdom, &c.* not having the true principles of morality, they represented them as slaves to the most disorderly and disgraceful passions ; excelling in irregularities the most profligate of men, as possessing unlimited powers of sensual gratification.

*And to birds*] As the *eagle* of Jupiter among the Romans, and the *ibis* and *hawk* among the Egyptians ; which were all sacred animals.

*Four-footed beasts*] As the *apis*, or *white ox* among the Egyptians ; from which the idolatrous Israelites took their *golden calf*. The *goat*, the *monkey*, and the *dog*, were also sacred animals among the same people.

*Creeping things*] Such as the *crocodile* and *scarabeus*, or *beetle* among the Egyptians.

Verse 24. *God gave them up, &c.*] They had filled up the measure of their iniquities ; and God, by permitting them to plunge in all manner of irregularities, thus, by one species of sin, inflicted punishment on another.

*Dishonour their own bodies*] Probably alluding here to what is more openly expressed verses 26 and 27.

*Between themselves*] 'Εν ἑαυτοῖς, *of themselves, of their own free accord* ; none inciting, none impelling.

Verse 25. *Changed the truth of God, into a lie*] In the place of the *true worship* of God, they established *idolatry*. In various places of Scripture, *idols* are termed *lies*. Isai. xlv. 20. Jer. iii. 23. and xiii. 25. The true God *was* known among the primitive inhabitants of the earth ; those who first became *idolaters*, literally changed the truth of God into a lie ; they *did know* the true God, but they put *idols* in his place.

Verse 26. *For this cause God gave them up, &c.*] Their system of idolatry necessarily produced all kinds of *impurity*. How could

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 <sup>a</sup> And even as they did not like <sup>b</sup> to retain God in their knowledge, God gave them over to <sup>c</sup> a reprobate mind, to do those things <sup>d</sup> which are not convenient;

29 Being filled with all unrighteousness, fornication, wick-

<sup>a</sup> Wisd. 14. 22, &c.—<sup>b</sup> Or, to acknowledge.—<sup>c</sup> Or, a mind void of judgment.—<sup>d</sup> Eph. 5. 4.

it be otherwise, when the highest objects of their worship were adulterers, fornicators, and prostitutes of the most infamous kind; such as *Jupiter, Apollo, Mars, Venus, &c.* Of the abominable evils with which the apostle charges the Gentiles in this and the following verse, I could produce a multitude of proofs from their own writings; but it is needless to make the subject *plainer* than the apostle has left it.

Verse 27. *Receiving in themselves that recompense, &c.*] Both the women and men, by their unnatural prostitutions, enervated their bodies, so that *barrenness* prevailed; and those disorders which are necessarily attendant on *prostitution*, and *sodomitical* practices.

Verse 28. *They did not like to retain God*] It would, perhaps, be more literal to translate *οὐκ ἐδούμασαν*, *THEY DID NOT SEARCH to retain God in their knowledge.* They did not *examine* the evidences before them (ver. 19. and 20.) of his being and attributes; therefore *God gave them over to a REPROBATE mind*, *εἰς ἀδύναμον νοῦν*, to an *UN-SEARCHING*, or *undiscerning* mind; for it is the same word in both places. They did not *reflect* on the proofs they had of the divine nature, and God abandoned them to the operations of a mind incapable of *reflection*. How men of such powers and learning, as many of the Greek and Roman philosophers and poets really were, could reason so inconsecutively concerning things moral and divine, is truly astonishing. But here we see the hand of a just and avenging God; they abused their powers, and God deprived them of the *right use* of these powers.

Verse 29. *Being filled with all unrighteousness*] *Ἀδύνα*, every vice contrary to *justice* and *righteousness*.

*Fornication*] *Πορνεία*, all commerce between the sexes out of the bounds of lawful marriage. Some of the best MSS. omit this reading; and others have *ἀκαθαρσία*, uncleanness.

*Wickedness*] *Πονηρία*, malignity, that which is oppressive to its possessor, and to its object; from *πονός*, labour, toil, &c.

*Covetousness*] *Πλεονεξία*, from *πλεον*, more, and *ἐξω*, *I will have*, the intense love or lust of gain; the determination to be rich; the principle of a dissatisfied and discontented soul.



edness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

*Maliciousness*] *Kakia*, malice, ill-will, what is radically and essentially vicious.

*Full of envy*] *Φθονος*, from *φθινω*, to wither, decay, consume, pine away, &c. "pain felt, and malignity conceived at the sight of excellence or happiness in another." A fine personification of this vice is found in OVID *METAM.* lib. ii. ver. 768—781. which I shall here insert, with Mr. Addison's elegant and nervous translation.

—Videt intus edentem  
Vipereas carnes, vitiorum alimenta suorum,  
Invidiam : visâque oculos avertit. At illa  
Surgit humo pigrâ : semesarumque relinquit  
Corpora Serpentum, passuque incedit inert  
Utque deam vidit formâque armisque decoram.  
Ingemuit : vultumque ima ad suspiria duxit.  
Pallor in ore sedet : macies in corpore toto ;  
Nusquam recta acies : vivent rubigine dentes :  
Pectora felle virent ; lingua est suffusa veneno.  
Risus abest, nisi quem visi movêre dolores :  
Nec fruitur somno, vigilacibus excita curis :  
Sed videt ingratos, intabescitque videndo  
Successus hominum ; carpitque et carpitur unâ  
Suppliciumque suum est.

A poisonous morsel in her teeth she chewed,  
And gorg'd the flesh of vipers for her food.  
Minerva, loathing, turn'd away her eye.  
The hideous monster, rising heavily,  
Came stalking forward with a sullen pace,  
And left her mangled offals on the place.  
Soon as she saw the goddess gay and bright,  
She fetched a groan at such a cheerful sight:  
Livid and meagre were her looks, her eye  
In foul distorted glances turned awry :  
A hoard of gall her inward parts possess'd,  
And spread a greenness o'er her canker'd breast ;  
Her teeth were brown with rust, and from her tongue,  
In dangling drops the stringy poison hung.  
She never smiles, but when the wretched weep ;  
Nor lulls her malice with a moment's sleep ;  
Restless in spite : while watchful to destroy,  
She pines and sickens at another's joy :  
Foe to herself, distressing and distressed,  
She bears her own tormentor in her breast.

*Murder*] *Φθονος*, taking away the life of another by any means ; mortal hatred : for he that hates his brother in his heart is a murderer.

*Debate*] *Ερις*, contention, discord, &c. Of this vile passion, the Greeks made a goddess.

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, <sup>a</sup> without natural affection, implacable, unmerciful :

<sup>a</sup> Or, unsociable.

*Deceit*] Δολος, *lying, falsity, prevarication, imposition, &c.* from δειλω, *to take with a bait.*

*Malignity*] Κακονθεια, from κακος, *evil*, and ηθος, *a custom*, bad customs founded in corrupt sentiment, producing evil habits, supported by general usage. It is generally interpreted a malignity of mind, which leads its possessor to put the worst construction on every action ; ascribing to the best deeds the worst motives.

*Whisperers*] Ψιθυρισται, *secret detractors ; those who, under pretended secrecy, carry about accusations against their neighbours, whether true or false : blasting their reputation by clandestine tittle tattle.* This word should be joined to the succeeding verse.

Verse 30. *Backbiters*] Καταλαλους, from κατα, *against*, and λαλω, *I speak* ; those who speak against others : false accusers, slanderers.

*Haters of God*] Θεοσυζεις, *atheists, contemners of sacred things ; maligners of providence : scorers, &c.* All profligate Deists are of this class ; and it seems to be the finishing part of a diabolic character.

*Despiteful*] Υβριςτας, from υβριζω, *to treat with injurious insolence* : stormy, boisterous ; abusing both the characters and persons of those over whom they can have any power.

*Proud*] Υπερηφανους, from υπερ, *above, or over* : and φαινω, *I show, or shine.* They who are continually exalting themselves and depressing others : magnifying themselves at the expense of their neighbours : and wishing all men to receive their sayings as oracles.

*Boasters*] Αλαζονας, from λαζομαι, *to assume* ; self-assuming, vain-glorious, and arrogant men.

*Inventors of evil things*] Εφευρετας κακων. Those who have invented destructive customs, rites, fashions, &c. such as the different religious ceremonies among the Greeks and Romans—the orgies of Bacchus, the mysteries of Ceres, the lupercalia, feasts of the Bona Dea, &c. &c. Multitudes of which evil things, destructive and abominable ceremonies, are to be found in every part of the heathen worship.

*Disobedient to parents*] Though filial affection was certainly more recommended and cultivated than many other virtues ; yet there are many instances on record of the grossest violation of this great branch of the law of nature.

Verse 31. *Without understanding*] Ασυνετους ; from α, *negative*, and συνετος, *knowing*, persons incapable of comprehending what was spoken : destitute of capacity for spiritual things.

*Covenant-breakers*] Ασυνθετους, from α, *negative*, and συνθεθαιμι.

32 Who, <sup>a</sup> knowing the judgment of God, that they which commit such things <sup>b</sup> are worthy of death, not only do the same, but <sup>c</sup> have <sup>d</sup> pleasure in them that do them.

<sup>a</sup> Ch. 2. 2.—<sup>b</sup> Ch. 6. 21.—<sup>c</sup> Or, *consent with them*.—<sup>d</sup> Hos. 7. 3. Psa. 50. 18.

to make an agreement. Persons who could be bound by no oath, because, properly speaking, they had no God to witness or avenge their misconduct. As every covenant, or agreement, is made as in the presence of God: so he that opposes the being and doctrine of God, is incapable of being bound by any covenant; he can give no pledge for his conduct.

*Without natural affection*] *Ἀσorgους*; without that attachment which nature teaches the young of all animals to have to their mothers; and the mothers to have for their young. The heathens, in general, have made no scruple to expose the children they did not think proper to bring up; and to despatch their parents, when they were grown old or past labour.

*Implacable*] *Ἀσπονδους*, from *α*, negative; and *σπονδη*, A LIBATION. It was customary among all nations to pour out wine as a libation to their gods, when making a treaty. This was done to appease the angry gods, and reconcile them to the contracting parties. The word here shows a deadly enmity; the highest pitch of an unforgiving spirit: in a word, persons who would not make reconciliation either to God or man.

*Unmerciful*] *Ἀνελειμμονας*: those who were incapable, through the deep-rooted wickedness of their own nature, of showing mercy to an enemy, when brought under their power; or doing any thing for the necessitous, from the principle of benevolence or commiseration.

Verse 32. *Who, knowing the judgment of God*] *Δικαιομα*, the grand rule of right, which God has revealed to every man—the knowledge of which he has, less or more, given to every nation of the world, relative to honouring parents; taking care of their own offspring; keeping their engagements, &c. &c. In the worst states of heathenism, this great principle has been acknowledged; but through the prevalence of corruption in the heart, this law, though acknowledged, was not obeyed; and the corruption increased so, that those were highest in repute who had cast off all restraints of this kind; so that they even delighted in them; *συνευδοκευσι*, highly applauded, and gladly associated with those transgressors; which argues the very highest pitch of moral depravity.

1. The preceding chapter gives us one of the finest views of the Gospel of Christ, to be met with any where. It is God's method of saving a lost world; in a way in which that world could never have imagined: there is nothing human in it; it is all truly and gloriously divine: essentially necessary to the salvation of man; and fully adequate to the purposes of its institution. Though it is an extension of the Old Covenant, yet it is almost wholly dissimilar; being as different from that as the person is from the picture by which he is repre-

sented, and as the substance is from the shadow projected by it. It is a scheme as worthy of God, as it is necessary for man; hence there are no excluding clauses in it—it is for the Jew and for the Greek; for the wise and for the unwise; for all the nations of the universe; and for all the individuals of those nations.

2. As God never does any thing that is not fitting, suitable, and necessary to be done, he has not made an unnecessary display of his mercy and goodness in the incarnation and death of his Son—all this was necessary, else it had not been done. But how does the necessity appear?—In the deep rooted and widely extended corruption and profligacy of the nations of the earth. Of these the apostle gives a most affecting and distressing picture. 1. Almost every trace of original righteousness had been obliterated. 2. The proofs of God's eternal power and providence, so manifest in the creation and preservation of the universe, were wholly disregarded. 3. A vain philosophy, without right, principle, or end, was substituted for those divine truths which had been discovered originally to man. 4. Their hearts were contaminated with every vice which could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions. 5. This was proved in the most unequivocal manner, by a profligacy of conduct which had debased them far, far below the beasts that perish; and the apostle here gives a list of their crimes, every article of which can be incontrovertibly proved, from their own history, and their own writers: crimes which, even bad as the world is now, would shock common decency to describe. See the whole of the second, third, sixth, and ninth satires of Juvenal.

3. So completely lost were the heathens to a knowledge of the influence of God on the soul, and the necessity of that influence; that they asserted in the most positive manner, that man was the author of his own virtue and wisdom. Cicero, *Nat. Deor.* lib. iii. c. 36. declares it a general opinion that, although mankind received from the gods the outward conveniences of life—*virtutem autem nemo unquam acceptam Deo retulit*—"but virtue none ever thought they received from the Deity." And again, "this is the persuasion of all, that fortune is to be had from the gods: wisdom from ourselves."

And again who ever thanked the gods for his being a good man? Men pray to Jupiter, not that he would make them just, temperate, and wise: but rich and prosperous."

JUVENAL, on this point, speaks thus:—

Monstro quod ipse sibi possis dare · Semita certe  
Tranquillæ per virtutem patet unica vitæ.

Sat. I. v. 363.

The path to peace is virtue: which I show,  
Thyself may fully on thyself bestow.

In the same strain, HORACE, *EPIST.* lib. i. E. xviii. v. penult.

Hæc satis est orare Jovem, qui donat et aufert;  
Det vitam, det opes; æquum nō animum ipse parabo.



To Jove for life and wealth I pray ;  
 These Jove may give or take away ;  
 But for a firm and tranquil mind,  
 That blessing for myself I find.

Thus, "they became vain in their imaginations, and their foolish heart was darkened; and professing themselves to be wise, they became fools." See Madan's *Juvenal*, Vol. ii. p. 53.

4. By all this we see what the world was, and what it would have continued to be, had not God sent a Divine revelation of his will; and established a public ministry to proclaim and enforce it. Were man left to the power and influence of his fallen nature, he would be in all places of his dispersion on the earth, what the apostle describes in the 29th, 30th, and 31st verses of this chapter.

Reader, magnify God, who has called thee from such deep darkness, to the marvellous light of the glorious Gospel of his Son; and walk as a child of the light and of the day, in whom there shall be no cause of stumbling.

## CHAPTER II.

The apostle shows that the Jew who condemns the Gentiles, and considers them utterly unworthy of the blessings of the Gospel, is inexcusable, because he is guilty of the same crimes; and therefore shall not escape the righteous judgment of God, 1—3. It is an awful thing to despise the goodness and long-suffering of God, which lead to repentance, 4, 5. God, the impartial judge, will render to every man according to his works, 6—11. The Jews and the Gentiles will be judged according to their respective advantages and disadvantages, 12, 13. In some cases, the Gentiles who had no law, have shown a better disposition than the Jews, 14—16. The Jews, by their unfaithfulness, have been a stumbling-block to the Gentiles, 17—24. Jewish rites and ceremonies of no advantage, unless productive of change of heart and conduct, 25. The Gentiles who attend to the small light which they have received from God, are in a better state than the unfaithful Jews, with all their superior religious privileges, 26, 27. What constitutes a real Jew in the sight of God, 28, 29.

**T**HEREFORE thou art <sup>a</sup> inexcusable, O man, whosoever thou art that judgest, <sup>b</sup> for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things.

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<sup>a</sup> Ch. 1. 20.—<sup>b</sup> 2 Sam. 12. 5, 6, 7. Matt. 7. 1, 2. John 8. 9.

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### NOTES ON CHAPTER II.

Dr. Taylor makes the following sensible observations at the commencement of this chapter.

"The representation of the moral state of the heathen world, in the foregoing chapter, is a demonstration of the necessity of the Gospel, for the reformation and salvation of man. And how rich is the favour wherewith God has visited the world! To have destroyed a race of apostate rebels, who had abused their understandings and every gift of a bountiful Creator, would have been *justice*; to have

2 But we are sure that the judgment of God is according to truth against them which commit such things.

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spared them would have been *lenity* and *goodness*: but to send his only begotten Son from heaven to redeem us from all iniquity and ungodliness by his own blood; to grant us a free pardon for all our sins; to put us in a state of mercy and salvation; to take us into his kingdom and family; to give us an inheritance among his saints; to bless us with immortality, and all spiritual blessings in heavenly places, this is most wonderful and exuberant favour. Rightly is the doctrine which teaches it called the Gospel, or glad tidings; one would think, it could not possibly have met with opposition from any part of mankind. But the Jew opposed it! He abhorred the Gentile; and contradicted the grace that honoured and saved him. The apostle pleads and defends our cause. His business is to confound the Jew, and to prove that we have as good a right as he, to all the blessings of the Messiah's kingdom. And by his description of the vicious state of the Gentiles in the former chapter: he has wisely made his advantage of the prejudices of the Jew: for nothing could please him more than the preceding discourse, in which the Gentiles are reduced to so vile and abject a state. Thus the apostle gives him an opportunity to condemn the Gentiles: but he does this that he may more effectually humble him in this chapter; in which he proves, that the Jews, having, in an aggravated manner, despised the goodness, and broken the law of God, were as obnoxious to his wrath as the Gentiles; and if so, how could they, with any conscience or modesty, arrogate all the Divine mercy to themselves; or pretend that others were unworthy of it, when they had done as much or more to forfeit it? Must they not exclude themselves from being the people of God under the Gospel, by the same reason that they would have the Gentiles excluded? But this was an argument highly ungrateful to the Jew; and it would be very difficult to fix any conviction upon his mind. Therefore the apostle addresses him in a covert way, *Thou art therefore inexcusable, O man! whosoever thou art that judgest*; not giving out expressly that he meant the Jew, that the Jew might more calmly attend to his reasoning, while he was not apprehensive that he was the man. This point secured, the apostle very judiciously, and with great force of reasoning, turns his thoughts from his present superior advantages, to the awful day of judgment, ver. 5, 6. when God in the most impartial equity, will render to all mankind, without exception, according to their works. Thus the apostle grounds his following argument, very methodically, and solidly, in God's equal regards to all men, in all nations, who uprightly practice truth and godliness; and his disapproving, and at last condemning all men, in any nation, however privileged, who live wickedly. This was a blow at the root: and demolished in the most effectual manner, the Jew's prejudices in favour of his own nation, and the unkind thoughts he had entertained of the Gentiles. For, if a Jew could be convinced that a sober, upright heathen,

3 And thinkest thou this, O man that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

4 Or despisest thou <sup>a</sup> the riches of his goodness and <sup>b</sup> forbearance and <sup>c</sup> long-suffering : <sup>d</sup> not knowing that the goodness of God leadeth thee to repentance ?

5 But after thy hardness and impenitent heart <sup>e</sup> treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ;

<sup>a</sup> Ch. 9. 23. Eph. 1. 7. & 2. 4. 7.—<sup>b</sup> Ch. 3. 25.—<sup>c</sup> Exod. 34. 6.—<sup>d</sup> Isai. 30. 18. 2 Pet. 3. 9. 15.—<sup>e</sup> Deut. 32. 34. James 5. 3.

might be blessed with eternal salvation ; he must be persuaded that it was no absurd matter that believing Gentiles should now be pardoned and taken into the visible church.—Thus the apostle advances with great skill ; insinuating himself by degrees, into the Jew's conscience. This reasoning is well adapted to encourage the Gentiles humbled by the dismal representation in the preceding chapter ; for he would here see that he was not utterly abandoned of God, but might, upon good grounds, hope for his mercy and kindness.”

Verse 1. *Who judgest*] *Ὁ κρινων*, the judger ; thou who assumest the character of a judge ; and in that character, condemnest others who are less guilty than thyself.

Verse 2. *We are sure that the judgment of God, &c.*] God is impartial, and will punish sin wheresoever he finds it. Transgression in a Jew, is not less criminal than iniquity in a Gentile.

Verse 4. *Or despiseth thou the riches of his goodness*] Wilt thou render of none effect that marked benevolence of God towards thee, which has given so many superior advantages ; and that forbearance which has tolerated thy many miscarriages ; and that long suffering, which, after repeated provocations, still continues to bear with thee ?

*Not knowing*] *Αγνοων*, not acknowledging, that this goodness of God which has so long manifested itself in forbearance and long suffering, leadeth thee to repentance ; was designed to accomplish this blessed end ; which thy want of consideration and acknowledgment has rendered, hitherto, ineffectual. This was a maxim among the Jews themselves ; for, in Synopsis Sohar, it is said, the holy blessed God delays his anger against the wicked, to the end that they may repent and be converted.

Verse 5. *But after thy hardness*] Occasioned by thy long course of iniquity. *And impenitent heart* ; produced by thy hardness, through which thou art callous to the calls and expostulations of conscience. *Treasurest up* ; continuest to increase thy debt to the Divine justice, which will infallibly inflict wrath ; punishment, in the day of wrath : the judgment-day, in which he will render to every man according to his works. The word *treasure*, the Hebrew uses to express any

6 <sup>a</sup> Who will render to every man according to his deeds :

7 To them, who by patient continuance in well doing seek for glory and honour and immortality ; eternal life :

8 But unto them that are contentious, and <sup>b</sup> do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew <sup>c</sup> first, and also of the <sup>d</sup> Gentile ;

<sup>a</sup> Job 34. 11. Psa. 62. 12. Prov. 24. 12. Jer. 17. 10. & 32. 19. Matt 16. 27. Ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 20. 12. & 22. 12.—<sup>b</sup> Job 24. 13. Ch. 1. 18. 2 Thess. 1. 3.—<sup>c</sup> Amos 3. 2. Luke 12. 47, 48. 1 Pet. 4. 17.—<sup>d</sup> Gr. *Greek*.

kind of *store*, or *collection* :—*Treasure*, or plenty of *rain*. Deut. xxviii. 12, “*The Lord shall open unto thee his good TREASURE, to give the RAIN unto thy land.*”—*Treasure of punishment*. Deut. xxxii. 34, 35, “*Is not this sealed up among my TREASURES? To me belongeth VENGEANCE and RECOMPENSE.*”—*Treasures of mines*, i. e. abundance of minerals. Deut. xxxiii. 19, “*They shall seek of the ABUNDANCE of the seas, and of TREASURES hid in the sand.*” So treasures of gold, silver, corn, wine, oil, &c. mean collections, or an abundance of such things ; the word is used by the Greek writers precisely in the same sense. By *wrath* we are to understand *punishment*, as in chap. i. 18. and is used so by the very best Greek writers. See *Kypke*.

The *treasure of wrath*, in this verse, is opposed to the *riches of goodness*, in the preceding. As surely as thou despisest, or neglectest to improve the “*RICHES of God’s GOODNESS,*” so surely thou shalt share in the *TREASURES of his WRATH*. The *punishment* shall be proportioned to the *mercy* thou hast abused.

Verse 6. *Who will render*] Who, in the day of judgment, will reward and punish every man according as his life and conversation have been.

Verse 7. *To them, &c.*] In this manner will God, in the great day, dispense punishments and rewards : 1. He will give eternal life to them, who, in all the trials and difficulties of the present state, have persevered in well doing ; seeking for, and expecting glory, honour, and immortality.

Verse 8. *But unto them, &c.*] 2. He will manifest his *indignation* and inflict *wrath*, punishment, on all who are *contentious*, who obstinately dispute against the truth, and *obey unrighteousness* ; who act under the influence of the principle of sin, and not under the influence of the Spirit of God.

Verse 9. *Tribulation and anguish*] Misery of all descriptions, without the possibility of escape, will this righteous Judge inflict upon every impenitent sinner. The *Jew first*, as possessing greater privileges ; and having abused greater mercies : and also on the *Gentile*, who, though he had not the same advantages, had what God saw was sufficient for his state ; and having sinned against them, shall have punishment proportioned to his demerit.



10 <sup>a</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the <sup>b</sup> Gentile :

11 For <sup>c</sup> there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law : and as many as have sinned in the law, shall be judged by the law ;

<sup>a</sup> 1 Pet. 1. 7.—<sup>b</sup> Gr. *Greek*.—<sup>c</sup> Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

Verse 10. *But glory, honour, and peace*] While the finally impenitent Jew and Gentile shall experience the fullest effects of the righteous indignation of the Supreme Judge ; every man that *worketh good*, that lives in a conscientious obedience to the *known will of God*, whether he be *Jew or Gentile*, shall have *glory, honour, and peace* ; i. e. eternal blessedness.

Verse 11. *For there is no respect of persons with God.*] The righteous Judge will not act according to any principle of partiality ; the character and conduct alone, of the persons, shall weigh with him. He will take no wicked man to glory, let his nation or advantages be what they may : and he will send no righteous man to perdition, though brought up in the very bosom of Gentilism. And as he will judge in that day, according to character and conduct ; so his judgment will proceed on the ground of the graces, privileges, and blessings, which they had received, improved, or abused. And, as there is no respect of persons with God in judgment ; so there can be none in the previous administration of his *saving blessings* : he that will be condemned for his unrighteousness, will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul : and his condemnation will rest on the simple principle, that he abused the grace which was sufficient to save him ; by acting in opposition to its dictates and influence. No man, in that great day, shall be brought to heaven through any partiality of the Judge : and no man sent to hell, because God did not afford him sufficient grace ; or because he had made a decree, which rendered even his use of it, ineffectual to his salvation. In reference to the great design of God, in the salvation of man, it shall be said, in time, at the day of judgment, and throughout eternity, **THERE IS NO RESPECT OF PERSONS WITH GOD.**

Verse 12. *For as many as have sinned without law, &c.*] They, viz. the Gentiles, who shall be found to have transgressed against the mere light of nature ; or rather, “ *that true light that lighteth every man that cometh into the world,*” John i. ver. 9. shall not come under the same rule with those, the Jews, who have, in addition to this, enjoyed an extraordinary revelation ; but they shall be dealt with according to the inferior dispensation under which they lived : whilst those, the Jews, who have *sinned against the law*, the positive divine revelation granted to them, *shall be judged by that law* : and punished proportionably to the abuse of such an extraordinary advantage.

13 (For <sup>a</sup> not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves :

15 Which show the work of the law written in their hearts, <sup>b</sup> their conscience also bearing witness, and *their* thoughts, <sup>c</sup> the meanwhile, accusing or else excusing one another ;)

<sup>a</sup> Matt. 7. 21. James 1. 22, 23, 25. 1 John 3. 7.—<sup>b</sup> Or, *the conscience witnessing with them.*—<sup>c</sup> Or, *between themselves.*

Verse 13. *For not the hearers of the law, &c.]* It does not follow that because one people are favoured with a divine revelation, that therefore they shall be saved : while the others, who have not had that revelation, shall finally perish : this is not God's procedure ; where he has given a law, a divine revelation, he requires obedience to that law ; and only those who have been *doers of that law*, who have lived according to the light and privileges granted in that revelation, *shall be justified* : shall be finally acknowledged to be such as are fit for the kingdom of God.

Verse 14. *For when the Gentiles which have not the law, &c.]* Nor does it follow that the Gentiles who have not had a divine revelation, shall either perish, because they had it not ; or their unrighteous conduct pass unpunished ; because, not having this revelation, might be considered an excuse for their sins :—

*Do by nature the things contained in the law]* Do without this divine revelation, through that light which God imparts to every man, *the things contained in the law*, act according to justice, mercy, temperance, and truth, the practice of which the revealed law so powerfully enjoins ; *these are a law unto themselves*, they are not accountable to any other law ; and are not to be judged by any dispensation different from that under which they live.

Rabbi Tanchum brings in the Supreme Being as saying—When I have decreed any thing against the Gentiles, to whom I have not given laws and statutes, and they know what I have decreed, immediately they repent ; but the Israelites do not so. Tanchum. fol. 43. 2.

Verse 15. *Which show the work of the law]* In acting according to justice, mercy, temperance, and truth ; they show that the great object of the law, which was to bring men from injustice, cruelty, intemperance, and falsity, is accomplished so far in them : *their conscience also bearing witness* : that faculty of the soul, where that divine light dwells and works, shows them that they are right ; and thus they have a comfortable testimony in their own souls, of their own integrity : *their thoughts, the meanwhile, accusing or else excusing one another ;* or, rather, *their reasonings between one another, accusing or answering for themselves ;* as if the apostle had said—

16 <sup>a</sup> In the day when God shall judge the secrets of men  
<sup>b</sup> by Jesus Christ, <sup>c</sup> according to my Gospel.

<sup>a</sup> Eccles. 12. 14. Matt. 25. 31. John 12. 48. Ch. 3. 6. 1 Cor. 4. 5. Rev. 20. 12.—<sup>b</sup> John 5. 22. Acts 10. 42. & 17. 31. 2 Tim. 4. 1. 8. 1 Pet. 4. 5.—<sup>c</sup> Ch. 16. 25. 1 Tim. 1. 11. 2 Tim. 2. 8.

And this point, that they have a law, and act according to it, is further proved from their conduct in civil affairs; and from that correct sense which they have of natural justice in their debates, either in their courts of law, or in their treatises on morality. All these are ample proofs that God has not left them without light: and that, seeing they have such correct notions of right and wrong, they are accountable to God for their conduct, in reference to these notions and principles. This seems to be the true meaning of this difficult clause. See below.

Verse 16. *In the day when God shall judge*] And all this shall be farther exemplified and proved in the day that God shall judge the secrets of men by Jesus Christ; which judgment shall be according to my Gospel; according to what I am now laying down before you, relative to the impartiality of God, and his righteous procedure in judging men, not according to their opinions or prejudices; not according to revelations which they never possessed; but according to the various advantages or disadvantages of their political, religious, or domestic situation in life.

Much stress has been laid on the word *φύσει*, by nature, in ver. 14. as if the apostle designed to intimate that nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory. But certainly the term cannot be so understood here. I rather think that the sense given to it in Suicer's Thesaurus, Vol. II. col. 1475. *reipsâ, reverâ, CERTAINLY, TRULY*, is its sense here: *for when the Gentiles, which have not the law, φύσει ποιν, TRULY, or in effect, do the things contained in the law, &c.* This seems to be its sense in Galat. iv. 8. *When ye knew not God, ye did service to them which φύσει, CERTAINLY are no gods; i. e. are false gods.* Suicer quotes Cyril of Alexandria, (sub Anathematismo iii. in Actis Ephesinis, p. 212.) speaking of the union of the two natures in Christ, he calls this union *φυσικην, natural*; that is, says he, *αληθην, true, or real.* He adds, that the word should be thus understood in Ephes. ii. 3. *we were by nature, φύσει, children of wrath*; and says *φύσει, ἀντι τοῦ, ἀληθῶς. Φύσει, is here used for ἀληθῶς, TRULY, we were TRULY, INCONTESTABLY, the children of wrath, even as others.* That is, like the rest of mankind, we have all sinned, and come short of the glory of God; and consequently are exposed to punishment. Some think that this text refers to the natural corruption of man; but although it is true that man comes into the world corrupt, and that all men since the fall are very far gone from original righteousness, yet it is not clear that the text in Eph. ii. 3. speaks of any other thing than the effects of this degeneracy. See the note there.

17 Behold <sup>a</sup> thou art called a Jew, and <sup>b</sup> retest in the law. <sup>c</sup> and makest thy boast of God,

<sup>a</sup> Matt. 3. 9. John 8. 33. Ch. 9. 6, 7. 2 Cor. 11. 22.—<sup>b</sup> Mic. 3. 11. Ch. 9. 4.—  
<sup>c</sup> Isa. 45. 25. & 48. 2. John 8. 41.

I prefer this sense, in the passage in question, to that which says the light of nature, or natural instinct, is here meant: for I know of no light in nature that is not kindled there by the grace of God. But I have no objection to this sense, "When the Gentiles, which have not the law, do, by the influence of God upon their hearts, the things contained in the law, they are a law unto themselves; that light and influence serving instead of a divine revelation." That the Gentiles did really do the things contained in the law, in reference to what is termed natural justice: and made the wisest distinctions relative to the great principles of the doctrine of civil rights and wrongs; every man conversant with their writings will admit. And in reference to this, the word *φύσει*, may be legitimately understood thus—they *incontestably* did the things contained in the law, &c.

The passage in ver. 15. *their thoughts, accusing or excusing one another*, certainly does not refer to any expostulations or operations of conscience; for this is referred to in the preceding clause. The words *accusing*, *κατηγορούντων*, and *excusing*, *απολογουμένων*, *answering or defending, one another*; *μεταξύ αλλήλων*, *among themselves*; are all forensic, or law terms; and refer to the mode of conducting suits of law in courts of justice, where one is plaintiff, who produces his accusation; another is defendant, who rebuts the charge, and defends himself; and then the business is argued before the judges. This process shows that they have a law of their own; and that to this law it belongs to adjust differences; to right those who have suffered wrong; and to punish the guilty.

As to the phrase, *written in their hearts*, it is here opposed to the Jewish laws, which were written on tables of stone. The Jews drew the maxims by which their conduct was regulated from a divine revelation: the Gentiles theirs, from what God, in the course of his providence and gracious influence, had shown them to be right, useful, and necessary. And with them this law was well known and affectionately regarded: for this is one meaning of the phrase *written in the heart*. It was from this true light, enlightening the Gentiles, that they had so many wise and wholesome laws; laws which had been among them from time immemorial; and of which they did not know the origin. Thus Sophocles, in the noble speech which he puts in the mouth of Antigone—

Ου γὰρ τι νῦν γὰ καχθεῖς ἀλλ' αἰε ποτε  
Ζη ταῦτα, κ' οὐδὲς οἶδεν ἐξ οὗτου φανή·

"Not now, nor yesterday, but evermore  
The laws have liv'd: nor know we whence they came."

Antig. ver. 463—4.



18 And <sup>a</sup> knowest his will, and <sup>b</sup> approvest <sup>c</sup> the things that are more excellent, being instructed out of the law ;

19 And <sup>d</sup> art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness,

20 An instructor of the foolish, a teacher of babes,

<sup>a</sup> Deut. 4. 8. Psa. 147. 19, 20.—<sup>b</sup> Or, *triest the things that differ*.—<sup>c</sup> Phil. 1. 10.

<sup>d</sup> Matt. 15. 14. & 23. 16, 17, 19, 24. John 9. 34, 40, 41.

These are the laws, *Νομιμα*, which the Spirit of God wrote originally on their hearts ; and which, in different forms, they had committed to *writing*.

Verse 17. *Behold thou art called a Jew*] What the apostle had said in the preceding verses, being sufficient to enforce conviction on the conscience of the Jew, he now throws off the cover, and openly argues with him in the most plain and nervous manner ; asserting that his superior knowledge, privileges, and profession, served only to aggravate his condemnation. And that, in fact, he who under all his greater advantages transgressed the law of God, stood condemned by the honest Gentile, who, to the best of his knowledge, obeyed it. *Dr. Taylor*.

*And retest in the law*] Thou trustest in it for thy endless salvation. The word *επαπαυει*, implies the strongest confidence of safety and security. Thou reposest thy whole trust and confidence in this law.

*And makest thy boast of God*] That thou knowest his nature and attributes, which are not known to the Gentiles. The word *καυχασαι*, implies the idea of *exulting* in any thing, as being a proper object of hope and dependance : and, when referred to God, it points out that HE is the sure cause of hope, dependance, joy, and happiness. And that it is the highest honour to be called to know his name, and be employed in his service. As if the apostle had said, you rejoice in God as the object of your hope and dependance ; you praise and magnify him ; you account it your greatest honour that HE is your God ; and that you worship him. See *Taylor*.

Verse 18. *Knowest his will*] Have been favoured with a revelation of his own will, immediately from himself.

*The things that are more excellent*] Τα διαφεροντα, *the things that differ* ; that revelation which God has given of himself, makes the nicest distinctions between right and wrong ; between vice and virtue ; showing how you should walk so as to please God ; and, consequently, acquire the most excellent portion that human spirits can have on this side heaven : for all these blessings ye acknowledge to receive from your law, being instructed *κατηχουμενος*, being *catechised* from your infancy in the knowledge of divine things.

Verse 19. *And art confident, &c.*] In consequence of all these religious advantages ye believe that ye are able to teach others, and to be guides and lights to the bewildered, darkened Gentiles, who may become proselytes to your religion.

Verse 20. *An instructor of the foolish, &c.*] Ye believe the Gen-

<sup>a</sup> which hast the form of knowledge and of the truth in the law.

21 <sup>b</sup> Thou, therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, <sup>c</sup> dost thou commit sacrilege?

<sup>a</sup> Ch. 6. 17. 2 Tim. 1. 13. & 3. 5.—<sup>b</sup> Psa. 50. 16, &c. Matt. 23. 3, &c.—<sup>c</sup> Mal. 3. 8.

tiles to be babes and fools, when compared with yourselves: that ye alone possess the only true knowledge; that ye are the only favourites of heaven; and that all nations must look up to you as possessing the only form of knowledge, *μορφωσιν της γνωσεως*, the grand scheme and draught of all true science; of every thing that is worthy to be learned; the system of eternal truth, derived from the law. If, therefore, ye act not as becomes those who have such eminent advantages, it must be to your endless disgrace and infamy.

Verse 21. *Thou therefore*] Dr. Taylor has paraphrased this, and the three following verses, thus—"What signify your pretensions to knowledge, and the office of teaching others; if you have no regard to your own doctrine? What are you the better for preaching against theft, if you are a thief yourself? Or for declaring adultery unlawful, if you live in the practice of it? Or for representing idolatry abominable, if you are guilty of sacrilege? What honours, or singular favours, do you deserve, if, while you glory in the law and your religious privileges, you dishonour God, and discredit his religion by transgressing his law, and living in open contradiction to your profession? And this is more than supposition; notorious instances might be produced of the forementioned crimes, whereby the Jews of the present age have brought a reproach upon religion among the Gentiles; as well as those Jews of former times, of whom the prophet Ezekiel speaks, chap. xxxvi. 23. *And I will sanctify my great name, which was PROFANED among the HEATHEN; which ye have PROFANED in the midst of them.*"

That the Jewish priesthood was exceedingly corrupt in the time of the apostle, and that they were so long before, is fully evident from the Sacred Writings, and from Josephus. The high priesthood was a matter of commerce; and was bought and sold like other commodities. Of this, Josephus gives many instances. The rapine of Eli's sons descended to several generations. Dr. Whitby well observes, that of all these things mentioned by the apostle, the Jewish doctors were notoriously guilty; and of most of them they were accused by our Lord. 1. *They said and did not; and laid heavy burdens upon others, which they would not touch with their own fingers*, Matt. xxiii. 3, 4. 2. *They made the house of God a den of thieves*, Matt. xxi. 13. John ii. 16. 3. *They were guilty of adul-*

23 Thou that <sup>a</sup> makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is <sup>b</sup> written.

<sup>a</sup> Ver. 17.—<sup>b</sup> 2 Sam. 12. 14. Isa. 52. 5. Ezek. 36. 20, 23.

tery, by unjust divorces, Matt. xix. 9. 4. Their polygamy was scandalous: even their rabbins, when they came to any place, would proclaim, "Who will be my wife for a day?" As to idolatry, they were perfectly saved from it, ever since the Babylonish captivity: but to this succeeded sacrilege, as is most evident in the profanation of the temple, by their commerce transacted even within its courts. And their teaching the people that even their aged parents might be left to starve, provided the children made a present to the temple, of that which should have gone for their support. According to Josephus, *Bel. Jud.* l. vi. c. 26. they were guilty of theft, treachery, adultery, sacrilege, rapine, and murder. And he adds, that "new ways of wickedness were invented by them; and that, of all their abominations, the temple was the receptacle." In his *Antiquities of the Jews*, b. xx. c. 8. he says, "The servants of the high priests took away by violence, the tithes of the priests, so that many of them perished for want of food." Even their own writers acknowledge that there were great irregularities and abominations among the rabbins.

So Bereshith Rabba, sect. 55. fol. 54.—"Rabbi Abun proposed a parable concerning a master, who taught his disciple not to pervert justice, and yet did it himself; not to show respect of persons, and yet did it himself; not to receive bribes, and yet received them himself; not to take usury, and yet took it himself: the disciple replied—Rabbi, thou teachest me not to take usury, and yet thou takest it thyself! Can that be lawful to thee which is forbidden to me?"

Verse 24. *For the name of God is blasphemed, &c.*] In Debarim Rabba, sect. 2. fol. 251. it is said, "The rulers destroy the influence of their own words among the people; and this is done, when a rabbin, sitting and teaching in the academy, says—Do not take usury, and himself takes it; do not commit rapine, and himself commits it; do not steal, and himself steals." That they were exceedingly lax in their morals, the following fact proves: "Rabbi Ilai said, if a man see that his evil propensities are likely to prevail against him, let him go to some place where he is not known, and let him put on black clothes and cover his head with a black veil; and then let him do whatsoever he pleaseth, lest the name of God should be publicly profaned." Moed katon, fol. 17. 1. In Sohar levit. fol. 31. col. 122. it is said, "On three accounts the Jews are obliged to remain in captivity—1. Because they openly reproach the Shechinah—2. Because they profane themselves before the Shechinah—3. Because they turn away their faces from the Shechinah."

But it would be endless to collect from their history, the proofs of

25 <sup>a</sup> For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore <sup>b</sup> if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

27 And shall not uncircumcision, which is by nature, if it fulfil the law, <sup>c</sup> judge thee who by the letter and circumcision dost transgress the law ?

28 For <sup>d</sup> he is not a Jew, which is one outwardly ; neither *is that* circumcision which is outward in the flesh :

29 But he *is* a Jew, <sup>e</sup> which is one inwardly : and <sup>f</sup> circumcision *is that* of the heart, <sup>g</sup> in the spirit, and not in the letter ; <sup>h</sup> whose praise *is* not of men, but of God.

<sup>a</sup> Gal. 5. 3.—<sup>b</sup> Acts 10. 34. 35.—<sup>c</sup> Matt. 12. 41, 42.—<sup>d</sup> Matt. 3. 9. John 8. 39. Ch. 9. 6, 7. Gal. 6. 15. Rev. 2. 9.—<sup>e</sup> 1 Pet. 3. 4.—<sup>f</sup> Col. 2. 11. Phil. 3. 3.—<sup>g</sup> Ch. 7. 6. 2 Cor. 3. 6.—<sup>h</sup> 1 Cor. 4. 5. 2 Cor. 10. 18. 1 Thess. 2. 4.

the charges brought here against them by the apostle. See Whitby, Schoettgen, and others.

Verse 25. *For circumcision verily profiteth*] It is a blessing to belong to the church of God, and wear the sign of the covenant ; provided the terms of the covenant are complied with.

*But if thou be a breaker of the law*] If thou do not observe the conditions of the covenant ; the outward sign is both without meaning and without effect. This was a maxim of the rabbins themselves ; for they allowed that an apostate or ungodly Israelite, must go to hell, notwithstanding his circumcision.

Verse 26. *Therefore, if the uncircumcision, &c.*] If the Gentiles be found to act according to the spirit and design of the law, his acting thus uprightly, according to the light which God has afforded him, will be reckoned to him as if he were circumcised, and walked agreeably to the law.

Verse 27. *And shall not uncircumcision, which is by nature*] And shall not the Gentile, who is, *ἐκ φύσεως*, according to the custom of his country ; who is by birth not obliged to be circumcised.

*If it fulfil the law*] If such a person act according to the spirit and design of the law ; *judge, κρινεῖς, condemn thee*, who, whilst thou dost enjoy the letter, the written law ; and bearest in thy body the proof of the circumcision which it requires, dost transgress that law ?

Verse 28. *For he is not a Jew*] A genuine member of the church of God, who has only an outward profession.

*Neither is that circumcision*] Circumcision is a rite which represents a spiritual thing, viz. the change and purification of the heart, as may be seen, Jer. iv. 4, 6, 10. ix. 26. Ezek. xlv. 7, 9.

Verse 29. *But he is a Jew*] A true member of the church of God.



*Which is one inwardly]* Who has his heart purified, according to what God has uniformly prescribed by his prophets, see above; for *circumcision is of the heart in the spirit*, εν Πνεύματι, *by the Spirit* of God, who is the author of all spiritual affections and holy purposes: or every thing here is to be understood spiritually, and not literally; for without holiness none can please God, and without holiness, none can see him.

*Whose praise is not of men]* It has, with great probability, been conjectured, that the apostle may here refer to the signification of the name Jew or Judah, יהודה *Yehudah*, PRAISE, from ירה *Yadah*, he PRAISED. Such a one is a true Israelite, who walks in conformity to the spirit of his religion; his countrymen may praise him because he is a steady professor of the Jewish faith; but God praises him because he has entered into the spirit and design of the covenant made with Abraham; and has got the end of his faith, the salvation of his soul. Sentiments like these, on the same subject, may be found in the ancient Jewish writers. Rabbi Lipman gives the opinion of their most ancient and pure writers in these words: "A certain Christian mocked us, saying, 'Women, who cannot be circumcised, cannot be reckoned among Jews.' Such persons are ignorant that faith does not consist in circumcision, but in the heart. He, who has not genuine faith, is not a partaker of the Jewish circumcision; but he who has genuine faith, is a Jew, although not circumcised." NIZZACHON, Num. 21. p. 19. It is a curious maxim of the Talmudists, That the Jews sit in the inmost recesses of the heart. NIDDA, fol. 20. 2. This is exactly the sentiment of St. Paul, *circumcision is of the heart in the spirit*. In short, common sense, as well as their law and their prophets, taught every considerate man among them, that God could be pleased with their rites and external performances, no farther than they led to holiness of heart and righteousness of life.

1. What the apostle says in the preceding chapter concerning the Gentiles doing by nature the things contained in the law, if properly considered, would lead certain persons from forming erroneous judgments concerning the divine dispensations. We are not to suppose that God is not to be found, where his written word does not appear; nor, that the salvation of the nations yet unblest with the light of the Gospel, is impossible. God has never confined himself to any one particular way, of communicating his salvation; no more than he has confined his saving grace to one people. His word is an indescribable blessing; but that word becomes effectual to salvation, when accompanied by the power of the Holy Spirit. It was that Spirit which gave the word originally; and that same Spirit can speak without this word. It is through his influence alone, that the Gentiles do the things contained in his own law; and it is not to be wondered at, that the work is the same, both in the law and in the heart, when it has proceeded from the same Spirit.

2. God therefore will judge all nations according to the use and abuse they have made of this word, whether it was written in the heart, or written on tables of stone.

3. As he is no respecter of persons, all nations are equally dear to him; and he has granted, and will grant to them such discoveries of himself, as have been, and will be sufficient for their salvation.

4. His WORD is an infinite blessing; and he has given it to one people that they may be the means of conveying it to another. Europe, and especially Christian Europe, has got the Bible; and God requires Europe to send the Bible throughout the earth. If this be not done through their neglect, the Gentile nations will not be destroyed by a merciful God; yet the Europeans will have a most solemn and awful account to render to their Judge, that they have hidden the heavenly light under their own bushel. Britain is shaking herself from the dust, and by means of the British and Foreign Bible Society is sending the Holy Scriptures to every kingdom, and nation, and people, and tongue. The Gentiles are now learning from the written law more fully and savingly what the Spirit of God had before written on their hearts; and it seems as if the kingdom of God were now about to come, with all-conquering power.

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### CHAPTER III.

The apostle points out the peculiar privileges of the Jews, 1—8. but shows that they also, as well as the Gentiles, had sinned, and forfeited all right and title to God's especial favour, 9. The corrupt state of all mankind, 10—18. All the world is guilty before God, and none can be justified by the works of the law, 19, 20. God's mercy in providing redemption for a lost world, by Jesus Christ, 21—26. This excludes boasting on the part both of Jew and Gentile; provides salvation through faith for both, and does not set aside, but establishes the law, 27—31.

**W**HAT <sup>a</sup> advantage then hath the Jew? or what profit is *there* of circumcision?

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<sup>a</sup> Ch. 2. 25, 26, 28, 29. Psa. 30. 9.

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#### NOTES ON CHAPTER III.

Dr. Taylor observes, "In the preceding chapter, the apostle has carried his argument to the utmost length; what remains is to keep the Jew in temper, to fix his convictions, and to draw the grand conclusion.

"He has shown that the Jews were more wicked than the Gentiles; that their possession of the law, circumcision, and outward profession of relation to God, were no ground of acceptance with him. This was, in effect, to say, that the Jews had forfeited their right to the privileges of God's peculiar people; and that they were as unworthy to be continued in the church, as the Gentiles were to be taken into it; and consequently, in order to their enjoying the privileges of the church under the Messiah, they stood in need of a fresh display of grace, which, if they rejected, God would cast them out of the vineyard. The apostle was sensible that the Jew would understand what he said in this sense; and that it must be very irri-

2 Much every way : chiefly, because that <sup>a</sup> unto them were committed the oracles of God.

<sup>a</sup> Deut. 4. 7. 8. Psa. 147. 19. 20. Ch. 2. 18. & 9. 4.

tating to him, to hear that his law, circumcision, and all his external advantages, were utterly insufficient to procure him the favour of God. This at once stripped him of all his peculiar honours and privileges : and the apostle, who had often argued with his countrymen on these points, knew what they would be ready to say on this subject ; and, therefore, introduces a dialogue between himself and a Jew, in which he gives him leave to answer and defend himself. In this dialogue, the apostle undoubtedly refers to the rejection of the Jews, which he considers at large in the ixth, xth, and xith chapters. After the dialogue is finished, he resumes his argument, and proves by their own scriptures, that the Jews were guilty as well as other men ; and that no part of mankind could have any right to the blessings of God's kingdom by any works which they had performed ; but merely through the propitiatory sacrifice offered by Christ : and that this, far from destroying the law, was just the thing that the law required, and by which its claims were established.

“The sum and force of the apostle's argument is this, all sorts of men, Jews, as well as Gentiles, have sinned ; therefore, none of them can lay claim to the blessings of his kingdom on the ground of obedience. The Jew, therefore, stands as much in need of God's grace to give him a title to those blessings, as the Gentile : and, consequently, the Gentile has as good a title as the Jew. And when all are in the same circumstances, it is perfectly absurd for any to pretend to engross it to themselves exclusively of others, who are only as bad as they.

“Thus the apostle solidly proves, that we Gentiles, through faith alone, have a good and firm title to all the blessings of the Gospel covenant, election, adoption, pardon, privileges, ordinances, the Holy Spirit, and the hope of eternal life.” Taylor's Notes, p. 259, 260.

As the nine first verses are a dialogue between the apostle and a Jew, I shall prefix the speakers to their respective questions and answers, to make the whole the more intelligible to the reader.

Verse 1. JEW.—*What advantage then hath the Jew ? or what profit is there of circumcision*] As if he had said, you lately allowed (chap. ii. 25.) that circumcision verily profiteth ; but if circumcision, or our being in covenant with God, raises us no higher in the divine favour than the Gentiles ; if the virtuous among them are as acceptable as any of us, nay, and condemn our nation too, as no longer deserving the divine regards ; pray tell me, wherein lies the superior honour of the Jew ; and what benefit can arise to him from his circumcision, and being vested in the privileges of God's peculiar people ?

Verse 2. APOSTLE.—*Much every way*] The Jews, in reference to

3 For, what if <sup>a</sup> some did not believe? <sup>b</sup> shall their unbelief make the faith of God without effect?

4 <sup>c</sup> God forbid: yea, let <sup>d</sup> God be true, but <sup>e</sup> every man a liar; as it is written, <sup>f</sup> That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (<sup>g</sup> I speak as a man.)

<sup>a</sup> Ch. 10. 16. Hebr. 4. 2.—<sup>b</sup> Numb. 23. 19. Ch. 9. 6. & 11. 29. 2 Tim. 2. 13.—<sup>c</sup> Job 40. 8.—<sup>d</sup> John 3. 33.—<sup>e</sup> Psal. 62. 9. & 116. 11.—<sup>f</sup> Psal. 51. 4.—<sup>g</sup> Ch. 6. 19. Gal. 3. 15.

the means and motives of obedience, enjoy many advantages, beyond the Gentiles, and principally, because to them were committed the oracles of God; that revelation of his will to Moses and the prophets, containing a treasure of excellencies, with which no other part of the world has been favoured; though they have most grievously abused these privileges.

Verse 3. JEW.—*For what? Tί γὰρ, what then? if some did not believe &c.* If some of the Jewish nation have abused their privileges, and acted contrary to their obligations, shall their wickedness annul the promise which God made to Abraham, that he would, by an everlasting covenant be a God to him, and to his seed after him, Gen. xvii. 7. Shall God, therefore, by stripping the Jews of their peculiar honour, as you intimate he will, falsify his promise to the nation, because some of the Jews are bad men?

Verse 4. APOSTLE.—*God forbid! Μὴ γένοιτο, let it not be, far from it, by no means. Yea, let God be true, but every man a liar, &c.* We must ever maintain that God is true, and that if in any case his promise appear to fail, it is because the condition on which it was given, has not been complied with; which is the sense of what is written, Psal. li. 4. I acknowledge my sin, and condemn myself that the truth of thy promise, (2 Sam. vii. 15, 16.) to establish my house and throne for ever, may be vindicated when thou shalt execute that dreadful threatening (2 Sam. xii. 10.) that the sword shall never depart from my house, which I own I have brought upon myself by my own iniquity. Should any man say, that the promise of God had failed toward him; let him examine his heart and his ways, and he will find, that he has departed out of that way in which alone God could, consistently with his holiness and truth, fulfil the promise.

Verse 5. JEW.—*But if our unrighteousness commend the righteousness of God?* May we not suppose that our unrighteousness may serve to commend and illustrate the mercy of God, in keeping and fulfilling to us the promise which he made to our forefathers? The more wicked we are, the more his faithfulness to his ancient promise is to be admired. And if so, would not God appear unjust in taking vengeance and casting us off?

*I speak as a man*] I feel for the situation both of myself and my countrymen; and it is natural for one to speak as I do.



6 God forbid : for then <sup>a</sup> how shall God judge the world ?

7 For, if the truth of God hath more abounded through my lie unto his glory ; why yet am I also judged as a sinner ?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) <sup>b</sup> Let us do evil, that good may come ? whose damnation is just.

9 What then ? are we better *than they* ? No, in no wise : for we have before <sup>c</sup> proved both Jews and Gentiles, that <sup>d</sup> they are all under sin :

10 As it is written, <sup>e</sup> There is none righteous, no, not one :

<sup>a</sup> Gen. 18. 25. Job 8. 3. & 34. 17.—<sup>b</sup> Ch. 5. 20. & 6. 1, 15.—<sup>c</sup> Gr. *charged*. Ch. 1. 23, &c. & 2. 1, &c.—<sup>d</sup> Ver. 23. Gal. 3. 22.—<sup>e</sup> Psa. 14. 1, 2, 3. & 53. 1.

Verse 6. APOSTLE.—*God forbid*] *Μη γένοιτο*, by no means. God cannot be *unjust*; were he unjust, he could not be qualified to judge the world, nor inflict that punishment on the unfaithful Jews, to which I refer.

Verse 7. JEW.—*For if the truth of God, &c.*] But to resume my reasoning, (see verse 5.) If the faithfulness of God in keeping his promise made to our fathers, is, through our unfaithfulness, made far more glorious than it otherwise would have been; why should we then be blamed for that which must redound so much to the honour of God ?

Verse 8. APOSTLE.—*And not rather, &c.*] And why do you not say, seeing you assume this ground, that in all cases we should do wickedly, because God, by freely pardoning, can so glorify his own grace ? This is a most impious sentiment, but it follows from your reasoning; it has indeed been most injuriously laid to the charge of us apostles, who preach the doctrine of free pardon, through faith, without the merit of works; but this is so manifest a perversion of the truth, that a just punishment may be expected to fall on the propagators of such a slander.

Verse 9. JEW.—*What then ?*] After all, have not we Jews a better claim to the privileges of the kingdom of God, than the Gentiles have ?

APOSTLE.—*No, in no wise*] For I have already proved that both Jews and Gentiles are under the guilt of sin : that they are equally unworthy of the blessings of the Messiah's kingdom ; and that they must both, equally, owe their salvation to the mere mercy of God. —From this, to the end of the 26th verse, the apostle proceeds to prove his assertion, that *both Jews and Gentiles were all under sin* ; and that he might enforce the conviction upon the heart of the Jew, he quotes his own Scriptures, which he acknowledged had been given by the inspiration of God, and consequently true.

Verse 10. *As it is written*] See Psal. xiv. 1, 2, 3. from which this, and the two following verses, are taken.

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.

13 <sup>a</sup> Their throat is an open sepulchre; with their tongues they have used deceit; <sup>b</sup> the poison of asps is under their lips:

<sup>a</sup> Psa. 5. 9. Jer. 5. 16.—<sup>b</sup> Psa. 140. 3.

*There is none righteous]* This is true, not only of the Jews, but of the Gentiles: of every soul of man considered in his natural and practical state, previously to his receiving the mercy of our Lord Jesus Christ. There is no righteous principle in them, and consequently, no righteous act can be expected from them; see on ver. 12. God himself is represented as looking down from heaven, to see if there were any that feared and sought after him; and yet he, who cannot be deceived, could find *none*! And therefore, we may safely conclude there was none to be found.

Verse 12. *They are all gone out of the way]* Παντες ἐξελκυσαν; they have all diverged from the right way; they have either abandoned or corrupted the worship of God; the Jews, in forsaking the law and the prophets; and the Gentiles, in acting contrary to the law which God had written on their hearts. And the departure of both from the truth, proves the evil propensity of human nature in general.

*They are together become unprofitable]* Ηχρησθησαν; they are useless; good for nothing; or, as the Hebrew has it, נֶעֱלָכְיָא ne-elachu, they are putrid; he views the whole mass of mankind as slain, and thrown together, to putrify in heaps. This is what is termed the corruption of human nature; they are infected and infectious: what need of the mercy of God to save from such a state of degeneracy!

*There is none that doeth good]* In ver. 10. it is said, *there is none righteous*—here, *there is none that doeth good*; the first may refer to the want of a *righteous principle*: the second, to the necessary consequence of the absence of such a principle. If there be no righteousness within, there will be no acts of goodness without.

Verse 13. *Their throat is an open sepulchre]* This, with all the following verses, to the end of the 18th, are found in the Septuagint, but not in the Hebrew text; and it is most evident that it was from this version that the apostle quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words. The verses in question, however, are not found in the Alexandrian MS. But they exist in the Vulgate, the Æthiopic, and the Arabic. As the most ancient copies of the Septuagint do not contain these verses; some contend that the apostle has

- 14 <sup>a</sup> Whose mouth is full of cursing and bitterness :  
 15 <sup>b</sup> Their feet are swift to shed blood :  
 16 Destruction and misery are in their ways :  
 17 And the way of peace have they not known :  
 18 <sup>c</sup> There is no fear of God before their eyes.

<sup>a</sup> Psa. 10, 7.—<sup>b</sup> Prov. 1. 16. Isai. 59. 7, 8.—<sup>c</sup> Psa. 36. 1.

quoted them from different parts of Scripture; and later transcribers of the Septuagint, finding that the 10th, 11th, and 12th verses were quoted from the xivth Psalm, imagined that the rest were found originally there too, and so incorporated them in their copies, from the apostle's text; but this is by no means satisfactory.

*Their throat is an open sepulchre*—By their malicious and wicked words, they bury, as it were, the reputation of all men: the whole of this verse appears to belong to their habit of lying, defamation, slandering, &c. by which they wounded, blasted, and poisoned the reputation of others.

Verse 14. *Whose mouth is full of cursing, &c.*] They never speak but in profane oaths, blasphemies, and malice.

Verse 15. *Their feet are swift to shed blood*] They make use of every means in their power to destroy the reputation and lives of the innocent.

Verse 16. *Destruction and misery are in their ways*] Destruction is their work, and misery to themselves and to the objects of their malice, is the consequence of their impious and murderous conduct.

Verse 17. *And the way of peace have they not known*] They neither have peace in themselves, nor do they suffer others to live in quiet: they are brooders and fomenters of discord.

Verse 18. *There is no fear of God before their eyes.*] This completes their bad character; they are downright atheists, at least practically such. They fear not God's judgments; although his eye is upon them in their evil ways. There is not one article of what is charged against the Jews and Gentiles here, that may not be found justified by the histories of both, in the most ample manner. And what was true of them in those primitive times, is true of them still. With very little variation, these are the evils in which the vast mass of mankind delight and live. Look especially at men in a state of warfare: look at the nations of Europe, who enjoy most of the light of God; see what has taken place among them, from 1792 to 1816; see what destruction of millions; and what misery of hundreds of millions, have been the consequence of Satanic excitement in fallen ferocious passions! O sin, what hast thou done! How many myriads of souls hast thou hurried, unprepared, into the eternal world! Who, among men or angels, can estimate the greatness of this calamity! this butchery of souls! What widows, what orphans, are left to deplore their sacrificed husbands and parents; and their own consequent wretchedness! And whence sprang all this?

19 Now we know that what things soever <sup>a</sup> the law saith, it saith to them who are under the law : that <sup>b</sup> every mouth may be stopped, and <sup>c</sup> all the world may become <sup>d</sup> guilty before God.

20 Therefore, <sup>e</sup> by the deeds of the law there shall no flesh be justified in his sight : for <sup>f</sup> by the law is the knowledge of sin.

<sup>a</sup> John 10. 34. & 15. 25.—<sup>b</sup> Job 5. 16. Psal. 107. 42. Ezek. 16. 63. Ch. 1. 20. & 2. 1.—<sup>c</sup> Ver. 9, 23. Ch. 2. 2.—<sup>d</sup> Or, *subject to the judgment of God*.—<sup>e</sup> Psal. 143. 2. Acts 13. 39. Gal. 2. 16. & 3. 11. Eph. 2. 8, 9. Tit. 3. 5.—<sup>f</sup> Ch. 7. 7.

From that, whence come all *wars* and *fightings* : the *evil desires* of men ; the *lust of dominion* : the insatiable thirst for money ; and the desire to be sole and independent. This is the sin that ruined our first parents, expelled them from paradise ; and which has descended to all their posterity ; and proves fully, incontestably proves, that *we* are their legitimate offspring, the fallen progeny of fallen parents. Children, in whose ways are *destruction* and *misery* : in whose heart there is no faith ; and before whose eyes there is nothing of the fear of God.

Verse 19. *What things soever the law saith*] That the word *law*, here, does not mean the pentateuch, is evident from the preceding quotations, not one of which is taken from that work. Either the term *law* must here mean the Jewish writings in general : or that rule of moral conduct which God had given to both Jews and Gentiles : to the former in their own Scriptures : to the latter, in that law written in their hearts by his own Spirit, and acknowledged in their written codes, and in their pleading in every civil case. Now, according to his great law, this rule of moral conduct, whether given in a written revelation, as to the Jews, or by the secret inspiration of his Spirit, as in certain cases, to the Gentiles : *every mouth must be stopped, and the whole world*, *πας ὁ κόσμος*, both Jews and Gentiles, *stand convicted before God* : for all mankind have sinned against this law.

Verse 20. *Therefore, by the deeds of the law*] On the score of obedience to this moral law, *there shall no flesh*, *οὐ πᾶσα σὰρξ*, *no human being*, be justified ; none can be accepted in the sight of God. And why ? Because, *by the law is the knowledge of sin* : it is that which ascertains what sin is ; shows how men have deviated from its righteous demands ; and sentences them to death because they have broken it. Thus the law is properly considered as the *rule of right* : and unless God had given some such means of discovering what *sin* is, the darkened heart of man could never have formed an adequate conception of it. For, as an acknowledged straight edge is the only way in which the straightness or crookedness of a line can be determined ; so the moral obliquity of human actions can only be determined by the law of God ; that rule of right which proceeds from his own immaculate holiness.



21 But <sup>a</sup> now the righteousness of God without the law is manifested, <sup>b</sup> being witnessed by the law <sup>c</sup> and the prophets ;

22 Even the righteousness of God *which is* <sup>d</sup> by the faith of Jesus Christ unto all and upon all them that believe : <sup>e</sup> for there is no difference :

23 For <sup>f</sup> all have sinned and come short of the glory of God ;

24 Being justified freely <sup>g</sup> by his grace, <sup>h</sup> through the redemption that is in Christ Jesus :

<sup>a</sup> Acts 15. 11. Ch. 1. 17. Phil. 3. 9. Hebr. 11. 4. &c.—<sup>b</sup> John 5. 46. Acts 26. 22.—<sup>c</sup> Ch. 1. 2. 1 Pet. 1. 10.—<sup>d</sup> Ch. 4. throughout.—<sup>e</sup> Ch. 10. 12. Gal. 3. 28. Col. 3. 11.—<sup>f</sup> Ver. 9. Ch. 11. 32. Gal. 3. 22.—<sup>g</sup> Ch. 4. 16. Eph. 2. 8. Tit. 3. 5. 7.—<sup>h</sup> Matt. 20. 28. Eph. 1. 7. Col. 1. 14. 1 Tim. 2. 6. Hebr. 9. 12. 1 Pet. 1. 18, 19.

Verse 21. *But now the righteousness of God*] God's method of saving sinners, is now shown by the Gospel, to be through his own mere mercy, by Christ Jesus ; without the law, without any right or claim which might result from obedience to the law ; and is evidently that which was intended by God from the beginning ; for *it is witnessed by the law and the prophets* ; the rites and ceremonies of the one, and the preachings and predictions of the others, all bearing testimony to the great design of God ; and to the absolute necessity there was for the sacrifice and salvation which God has provided.

Verse 22. *Even the righteousness of God*] That method of saving sinners, which is not of works, but by faith in Christ Jesus ; and is not restrained to any particular people, as the law and its privileges were ; but is unto all mankind in its intention and offer ; and becomes effectual to them that believe : for God hath now made no difference between the Jews and Gentiles.

Verse 23. *For all have sinned*] And consequently are equally helpless and guilty : and, as God is no respecter of persons, all human creatures, being equally his offspring, and there being no reason why one should be preferred before another : therefore, his endless mercy has embraced ALL.

*And come short of the glory of God*] *Kai usepountai tuc doxh tou Qeou*. These words have been variously translated ; *failed of attaining the glory of God* : *Have not been able to bring glory to God* : *stand in need of the glory*, (that is) *the mercy of God*. The simple meaning seems to be this ; that, as all have sinned, and none can enjoy God's glory, but they that are holy ! consequently, both Jews and Gentiles, have failed in their endeavours to attain it ; as, by the works of any law, no human being can be justified.

Verse 24. *Being justified freely by his grace*] So far from being able to attain the glory of God by their obedience, they are all guilty ; and, to be saved, must be freely pardoned by God's grace ; which is shown to them who believe, through the redemption, *anagoratis*, the ransom price, which is in the sacrifice of Christ Jesus :

25 Whom God hath <sup>a</sup> set forth <sup>b</sup> to be a propitiation, through faith <sup>c</sup> in his blood, to declare his righteousness <sup>d</sup> for the <sup>e</sup> remission of <sup>f</sup> sins that are past, through the forbearance of God ;

<sup>a</sup> Or, *fore-ordained*.—<sup>b</sup> Lev. 16. 15. 1 John 2. 2. & 4. 10.—<sup>c</sup> Col. 1. 20.—<sup>d</sup> Acts 13. 38. 39. 1 Tim. 1. 15.—<sup>e</sup> Or, *passing over*.—<sup>f</sup> Acts 17. 30. Hebr. 9. 15.

The original is compounded of *απο*, *from*; and *λυτρωα*, *I redeem*; and properly means the price laid down for the redemption of a captive. Comprehendit hæc Christi, *Απολυτρωσις*, quicquid is docuit, fecit et passus est, eo concilio, ut homines malis liberati, præcipuè peccato, malorum fonte immunes, veram felicitatem adipiscerentur. —Rosenmüller. This redemption of Christ comprehends whatsoever he taught, did, or suffered, in order to free men from evil; especially to free them from sin, the source of evils; that they might attain true felicity. And that it here means the liberation purchased by the blood-shedding of Christ, is evident from Eph. i. 7, *We have REDEMPTION, απολυτρωσιν δια του αιματος αυτου*, *THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace*. See also Col. i. 14. where the same words are found.

*Λυτρωα* according to Suidas, is *μισθος η τα παρεχομενα υπερ ελευθεριας, επι τη λυτρωασθαι βαρβαρων δουλειας*. A reward; or the price given to be redeemed from the slavery of the barbarians. Schleusner, under the word *Απολυτρωσις*, says, *Negari quidem non potest, hanc vocem propriè notare redemptionem ejus, qui captivus detinebatur, sive bello, sive alio captus sit modo, quæ fit per pretii solutionem; quo sensu verbum, απολυτρωα, legitur haud raro in Scripp. Græcis*. No man certainly can deny that this word properly means the redemption of a captive, (whether he may have been taken in war or in any other way) which is procured by the payment of a price. That the word also means any deliverance, even where no price is paid down, nobody will dispute: but that it means redemption by a price laid down; and the redemption of the soul by the price of the death of Christ, the above scriptures sufficiently prove.

Verse 25. *Whom God hath set forth*] Appointed and published; to be a propitiation, *Ιλασηριον*, the *mercy-seat*, or *place of atonement*; because the blood of the sacrifice was sprinkled on and before that, in order to obtain remission of sin, punishment, &c. The *mercy-seat*, was the lid, or cover of the ark of the covenant, where God was manifest in the symbol of his presence, between the cherubim; therefore the atonement that was made in this place, was properly made to God himself. See the note on Luke xviii. 13.

*Through faith in his blood*] This shows what we are to understand both by the *Απολυτρωσις*, *redemption*, and the *Ιλασηριον*, *propitiation*: viz. that they refer to the sacrificial death of Jesus Christ, as the atonement made, and the price paid down for the redemption of the souls of men.

*To declare his righteousness*] *Εις ενδειξιν*, for the manifestation of his righteousness: his mercy in saving sinners, by sending Jesus

26 To declare, *I say*, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

27 <sup>a</sup> Where is boasting then ? It is excluded. By what law ? of works ? Nay, but by the law of faith.

a Ch. 2. 17, 23. & 4. 2. 1. Cor. 1. 29, 31. Ephes. 2. 9.

Christ to make an atonement for them ; thereby declaring his readiness to remit all past transgressions committed both by Jews and Gentiles, during the time in which his merciful forbearance was exercised towards the world ; and this applies to all who hear the Gospel now : to them is freely offered remission of all past sins.

Verse 26. *To declare, I say, at this time*] To manifest now, by the dispensation of the Gospel, his righteousness, his infinite mercy ; and to manifest it in such a way, that he might still appear to be the just God, and yet the justifier, the pardoner of *him who believeth in Jesus*. Here we learn, that God designed to give the most evident displays, both of his justice and mercy. Of his justice, in requiring a sacrifice ; and absolutely refusing to give salvation to a lost world in any other way ; and of his mercy, in providing THE sacrifice which his justice required. Thus, because Jesus was an atonement, a ransom price for the sin of the world, therefore God can, consistently with his justice, pardon every soul that believeth in Jesus. This is the full discovery of God's righteousness, of his wonderful method of magnifying his law, and making it honourable ; of showing the infinite purity of his justice, and of saving a lost world.

Hitherto, from the 9th verse, the apostle had gone on without interruption ; proving that Jew and Gentile were in a state of guilt and condemnation ; and that they could be saved only by the redemption that is in Christ Jesus. The Jew finding his boasted privileges all at stake, interrupts him, and asks :

Verse 27. JEW.—*Where is boasting then?*] Η καυχησις, *this glorying of ours*. Have we nothing in which we can trust for our acceptance with God ? No merit of our own ? Nothing accruing from our circumcision, and being in covenant with God ?

APOSTLE.—*It is excluded*] Εξεκλεισθη, *It is shut out* : the door of heaven is shut against every thing of this kind.

JEW.—*By what law?*] By what rule, doctrine, or reason, is it shut out ? by the law of works ? The rule of obedience which God gave to us ; and by which obedience we are accepted by him ?

APOSTLE.—*Nay*] Not by the law of works ; glorying is not cut off, or shut out by that ; it stands in full force as the rule of life ; but you have sinned and need pardon. The law of works grants no pardon, it requires obedience, and threatens the disobedient with death. But all glorying in the expectation of salvation through your own obedience, is excluded by the law, the doctrine of faith ; faith alone, in the mercy of God, through the propitiation made by

28 Therefore we conclude <sup>a</sup> that a man is justified by faith, without the deeds of the law.

29 *Is he* the God of the Jews only ? *is he* not also of the Gentiles ? Yes, of the Gentiles also :

30 Seeing, <sup>b</sup> *it* is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

<sup>a</sup> Acts 13. 38, 39. Ver. 20, 21, 22. Ch. 8. 3. Gal. 2. 16.—<sup>b</sup> Ch. 10. 12, 13.  
Gal. 3. 8, 20, 28.

the blood of Jesus, (ver. 25.) is that by which you can be justified, pardoned, and taken into the Divine favour.

Verse 28. *Therefore we conclude, &c.*] Seeing these things cannot be denied, viz. that all have sinned; that all are guilty: that all are helpless; that none can deliver his own soul; and that God, in his endless mercy, has opened a new and living way to the holiest by the blood of Jesus, Heb. x. 19, 20, &c. therefore we, apostles and Christian teachers, conclude, λογίζομεθα, prove by fair, rational consequence, that a man, any man, is justified, has his sins blotted out, and is received into the Divine favour, *by faith in Christ's blood, without the deeds of the law*, which never could afford, either to Jew or Gentile, a ground for justification; because both have sinned against the law which God has given them; and, consequently, forfeited all right and title to the blessings which the obedient might claim.

Verse 29. *Is he the God of the Jews only?*] Do not begin to suppose that because you cannot be justified by the works of the law, and God has in his mercy found out a new method of saving you; that therefore this mercy shall apply to the Jews exclusively. Is not God the maker, preserver, and redeemer, also of the Gentiles? Yes, of the Gentiles also, as much as of the Jews: for all have equally sinned; and there is no reason, if God be disposed to show mercy at all, that he should prefer the one to the other; since they are all equally guilty, sinful, and necessitous.

Verse 30. *Seeing it is one God*] *Επαις εἷς ὁ Θεός*: this has been rendered, *seeing God is one*. It however makes little difference in the sense: the apostle's meaning most evidently is, it is one and the same God, who made both Jews and Gentiles, who shall justify, pardon the circumcision, the believing Jews, by faith: and the uncircumcision, the believing Gentiles by the same faith; as there is but one Saviour, and one atonement provided for the whole.

It is fanciful to suppose, that the apostle has one meaning when he says, *ἐκ πίστεως*, BY faith: and a different meaning when he says, *διὰ τῆς πίστεως*, THROUGH faith. Both the prepositions are to be understood in precisely the same sense; only the addition of the article *τῆς* in the last case, extends and more pointedly ascertains the meaning. It is one and the same God, who shall justify the belie-



31 Do we then <sup>a</sup> make void the law through faith? God forbid; yea, we establish the law

<sup>a</sup> Matt. 5. 17, 18. Gal. 3. 19, 23, 24.

ving Jews by faith; and the believing Gentiles, *διὰ τῆς πίστεως*; by THAT SAME faith.

Verse 31. *Do we then make void the law through faith*] 1. By law here we may understand the whole of the Mosaic law, in its rites and ceremonies: of which, Jesus Christ was the subject and the end. All that law had respect to him: and the doctrine of faith in Christ Jesus, which the Christian religion proclaimed, established the very claims and demands of that law; by showing that all was accomplished in the passion and death of Christ; for, *without shedding of blood*, the law would allow of *no remission*: and Jesus was that Lamb of God, which was slain from the foundation of the world; in whose blood we have redemption, even the remission of sins. 2. We may understand also, the moral law, that which relates to the regulation of the manners, or conduct of men. This law also was established by the doctrine of salvation by faith; because this faith works by love, and love is the principle of obedience: and whosoever receives salvation through faith in Christ, receives power to live in holy obedience to every moral precept; for such are God's workmanship, created anew in Christ Jesus, unto good works; in which they find it their duty and their interest incessantly to live.

1. In the notes on the preceding chapter, I have, in general, followed the plan of Dr. Taylor, and especially in regard to its dialogue form; but I have often differed much from that very learned and judicious man, in the application of many words and doctrines. He cannot allow that the death of Christ should be considered as a price paid down for the salvation of men: and I confess, I cannot understand the apostle in any other way. Nor can I see the weight of many of his observations, nor the force of his conclusions on any other ground than this, that the passion and death of Christ were an atonement made to Divine justice, in the behalf of man; and that it is through the merit of that great sacrifice, that God forgives sin. Nor can I see any reason why such great stress should be laid on faith, but as that lays hold on and takes up, the sacrifice of Christ as a ransom price for the redemption of the soul from the thralldom and misery of sin and Satan.

2. This chapter contains a fine and striking synopsis of the whole Christian system. The wretched state of man is awfully exhibited, from the 10th to the 18th verse; and the plan of salvation, in the 24th, 25th, and 26th verses. A pious writer calls these the Catechism of Christian Righteousness. The following points in this catechism are worthy of high consideration—viz. How is God glorified in us, and we in him?—By his grace. What does his grace work

in us?—True holiness. Upon what motive?—Because it is pleasing to him. By whom does he give us salvation?—By Jesus Christ. How has Christ obtained this for us?—By redeeming us. What price did he give?—His blood. What does his blood effect?—It reconciles us to God. How is it applied?—By faith. Who has given this victim of reconciliation?—God the Father. Why did he choose these means?—To confound the false righteousness of the Gentiles; to abolish the figurative righteousness of the Jews; and to establish his own. What does this grace of God perform?—It pardons sin; and purifies the heart. For whom is this designed?—For all mankind, both Jews and Gentiles. To whom are these blessings actually communicated?—To all who repent, turn from their sin, and believe on the Lord Jesus. Why did not God make known this grand method of salvation sooner?—1. To make it the more valued: 2. To show his fidelity in the performance of his promises: and 3. To make known the virtue and efficacy of the blood of Christ, which sanctifies the present, extends its influence to the past, and continues the availing sacrifice, and way of salvation, to all future ages.

3. On considering this glorious scheme of salvation, there is great danger; lest, while we stand amazed at what was done FOR us, we neglect what must be done IN us. Guilt in the conscience, and sin in the heart, ruin the man. Pardon in the conscience, and Christ in the heart, save the soul.—Christ has done much to save us; and the way of salvation is made plain: but unless he justify our conscience from dead works, and purify our hearts from all sin, his passion and death will profit us nothing. While we boast in Christ Jesus, let us see that our rejoicing, *καυχῶνται*, our *boasting*, be this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, 2 Cor. i. 12.

4. We must beware of Antinomianism: that is, of supposing that, because Christ has been obedient unto death, there is no necessity for our obedience to his righteous commandments. If this were so, the grace of Christ would tend to the destruction of the law; and not to its establishment. He only is saved from his sins who has the law of God written in his heart; and he alone has the law written in his heart who lives an innocent, holy, and useful life. Wherever Christ lives, he works; and his work of righteousness will appear to his servants; and its effect will be quietness and assurance for ever. The life of God, in the soul of man, is the principle which saves and preserves eternally.

## CHAPTER IV.

Abraham was justified by faith, and not by the works of the law; for his faith was imputed to him for righteousness, 1—5. David also bears testimony to the same doctrine, 6—8. Abraham, the father of the Jewish race, was justified by faith, even before he was circumcised; therefore salvation must be of the Gentiles as well as the Jews, 9—12. And the promise that all the nations of the earth should be blessed in him, was made to him while

he was in an uncircumcised state; and therefore, if salvation were of the Jews alone, the law that was given after the promise, would make the promise of no effect, 13—17. Description of Abraham's faith, and its effects, 18—22. This account is left on record for our salvation, that we might believe on Christ, who was delivered for our offences, and raised again for our justification, 23—25.

**W**HAT shall we then say that <sup>a</sup> Abraham, our father as pertaining to the flesh hath found?

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<sup>a</sup> Isai. 51. 2. Matt. 3. 9. John 8. 33, 39. 2 Cor. 11. 22.

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#### NOTES ON CHAPTER IV.

The apostle having proved in the foregoing chapter, that neither Jews nor Gentiles have a right to the blessings of God's peculiar kingdom, otherwise than by grace, which is as free for the one as the other; in this chapter advances a new argument, to convince the Jew, and to show the believing Gentile in a clear light, the high value, and strong security, of the mercies freely bestowed on them in the Gospel: and at the same time, to display the scheme of Divine Providence, as laid in the counsel and will of God. His argument is taken from Abraham's case: Abraham was the father and head of the Jewish nation: he had been an idolater, but God pardoned him, and took him and his posterity into his special covenant: and bestowed upon them many extraordinary blessings above the rest of mankind: and it is evident, that Abraham was not justified by any obedience to law, or rule of right action, but in the only way in which a sinner can be justified, by prerogative, or the mercy of the lawgiver. Now this is the very same way in which the Gospel saves the believing Gentiles, and gives them a part in the blessings of God's covenant. Why then should the Jews oppose the Gentiles? especially as the Gentiles were actually included in the covenant made with Abraham; for the promise, Gen. xvii. 4. stated, that he should be the father of many nations; consequently, the covenant being made with Abraham, as the head, or father of many nations, all, in any nation who stood on the same religious principle with him, were his seed, and with him interested in the same covenant. But Abraham stood by faith in the mercy of God, pardoning his idolatry; and upon this foot the believing Gentiles stand in the Gospel; and therefore they are the seed of Abraham, and included in the covenant and promise made to him.

To all this the apostle knew well it would be objected; that it was not faith alone that gave Abraham a right to the blessings of the covenant, but his obedience to the law of circumcision; and this being peculiar to the Jewish nation, gave them an interest in the Abrahamic covenant; and that, consequently, whoever among the Gentiles would be interested in that covenant, ought to embrace Judaism, become circumcised, and thus come under obligation to the whole law. With this very objection the apostle very dexterously introduces his argument, ver. 1, 2. Shows that, according to

2 For, if Abraham were <sup>a</sup>justified by works, he hath *whereof* to glory ; but not before God.

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<sup>a</sup> Ch. 3. 20, 27, 28.

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the Scripture account, Abraham was justified by faith, ver. 3—5. explains the nature of that justification, by a quotation out of the Psalms, ver. 6—9. proves that Abraham was justified long before he was circumcised, ver. 9—11. that the believing Gentiles are his seed, to whom the promise belongs, as well as the believing Jews, ver. 12—17. and he describes Abraham's faith, in order to explain the faith of the Gospel, ver. 17—25. See Dr. Taylor's notes. We may still suppose that the dialogue is carried on between the apostle and the Jew ; and it will make the subjects still more clear to assign to each his respective part. The Jew asks a single question, which is contained in the 1st, and part of the 2d verses. And the apostle's answer takes up the rest of the chapter.

Verse 1. JEW.—*What shall we then say, that Abraham, our father as pertaining to the flesh, hath found ?*] The *κατα σαρκά*, *pertaining to the flesh*, must here refer to the sign in Abraham's flesh, viz. his circumcision : on which the Jew would found his right to peculiar blessings. That this is the meaning of *κατα σαρκά*, *according to the flesh*, Dr. Taylor has proved by a collation of several parallel scriptures, which it is not necessary to produce here. We may, therefore, suppose the Jew arguing thus : But you set your argument on a wrong footing, viz. the corrupt state of our nation ; whereas we hold our prerogative above the rest of mankind, from Abraham, who is our father ; and we have a right to the blessings of God's peculiar kingdom, in virtue of the promise made to him : his justification is the ground of ours. Now what shall we make of his case, on your principles ? Of what use was his obedience to the law of circumcision, if it did not give him a right to the blessing of God ? And if, by his obedience to that law, he obtained a grant of extraordinary blessings, then, according to your own concession, chap. iii. 27, he might ascribe his justification to something in himself ; and, consequently, so may we too, in his right : and if so, this will exclude all those who are not circumcised as we are.

Verse 2. *For, if Abraham were justified by works*] The Jew proceeds : I conclude therefore, that Abraham was justified by works, or by his obedience to this law of circumcision : and, consequently he has cause for glorying, *καυχῆμα*, to *exult* in something which he has done to entitle him to these blessings. Now, it is evident that he has this glorying, and consequently that he was justified by works.

APOSTLE.—*But not before God*] These seem to be the apostle's words, and contain the beginning of his answer to the arguments of the Jew : as if he had said—Allowing that Abraham might glory in being called from heathenish darkness into such marvellous light ;



3 For, what saith the Scripture? <sup>a</sup> Abraham believed God, and it was counted unto him for righteousness.

4 Now <sup>b</sup> to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth <sup>c</sup> the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the

<sup>a</sup> Gen. 15. 6. Gal. 3. 6. James 2. 23.—<sup>b</sup> Ch. 11. 6.—<sup>c</sup> Josh. 24. 2.

and exult in the privileges which God had granted to him. Yet this glorying was not before God, as a reason why those privileges should be granted; the glorying itself being a consequence of these very privileges.

Verse 3. *For, what saith the Scripture?*] The scriptural account of this transaction, Gen. xv. 6. is decisive; for, there it is said, *Abraham believed God, and it was counted*, λογισθη, *it was reckoned to him for righteousness*: *εἰς δικαιοσύνην*, for justification.

Verse 4. *Now to him that worketh is the reward not reckoned of grace, but of debt.*] Therefore, if Abraham had been justified by works, the blessings he received would have been given to him as a reward for those works; and consequently his believing could have had no part in his justification; and his faith would have been useless.

Verse 5. *But to him that worketh not*] Which was the case with Abraham, for he was called when he was ungodly, i. e. an idolater; and, on his believing, was freely justified: and, as all men have sinned, none can be justified by works; and therefore, justification, if it take place at all, must take place in behalf of the ungodly, forasmuch as all mankind are such. Now, as Abraham's state and mode, in which he was justified, are the plan and rule according to which God purposes to save men; and as his state was ungodly, and the mode of his justification was by faith in the goodness and mercy of God; and thus is precisely the state of Jews and Gentiles at present: there can be no other mode of justification than by faith in that Christ who is Abraham's seed; and in whom, according to the promise, all the nations of the earth are to be blessed.

It is necessary to observe here, in order to prevent confusion and misapprehension, that although the verb *δικαιοῦν* has a variety of senses in the New Testament, yet here it is to be taken as implying the pardon of sin; receiving a person into the favour of God. See these different acceptations cited in the note on chap. i. ver. 17. and particularly under No. 7: It is also necessary to observe, that our translators render the verb *λογίζεσθαι* differently, in different parts of this chapter. It is rendered counted, ver. 3, 5. reckoned, ver. 4, 9, 10. imputed, ver. 6, 8, 11, 22, 23, and 24. Reckoned, is probably the best sense in all these places.

Verse 6. *Even as David also, &c.*] David, in Psal. xxxii. 1, 2.

man, unto whom God imputeth righteousness without works,

7 *Saying*, <sup>a</sup> Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumci-

<sup>a</sup> Psal. 32. 1, 2.

gives us also the true notion of this way of justification, i. e. by faith, without the merit of works, where he says—

Verse 7. *Blessed are they whose iniquities are forgiven*] That is, the man is truly happy whose iniquities, *αἱ ἀνομίαι*, his *transgressions of the law*, are forgiven; for by these he was exposed to the most grievous punishment. *Whose sins, αἱ ἀμαρτίαι*, his innumerable *deviations* from the strict rule of truth and righteousness, are covered, entirely removed out of sight; and thrown into oblivion. See the meaning of the word *sin*, in the note on Gen. xiii. 13.

Verse 8. *Blessed is the man to whom the Lord will not impute sin.*] That man is truly happy, to whose charge God does not reckon sin: that is, they alone are happy who are redeemed from the curse of the law, and the consequence of their ungodly life, by having their sins freely forgiven, through the mercy of God.

Verse 9. *Cometh this blessedness—upon the circumcision only*] The word *μόνον*, *only*, is very properly supplied by our translators, and indeed is found in some excellent MSS. and is here quite necessary to complete the sense. The apostle's question is very nervous. If this pardon, granted in this way, be essential to happiness; and David says it is so: then is it the privilege of the Jews exclusively? This cannot be; for as it is by the mere mercy of God, through faith, the circumcision cannot even claim it. But if God offer it to the circumcision, not because they have been obedient, for they also have sinned, but because of his mere mercy: then, of course, the same blessedness may be offered to the Gentiles who believe in the Lord Jesus. And this is evident; for we say, following our own Scriptures, that faith was reckoned to Abraham for righteousness: he had no merit, he was an idolater; but he believed in God, and his faith was reckoned to him *ὡς δικαιοσύνην*, in reference to his justification; he brought faith when he could not bring works; and God accepted his faith in the place of obedience; and this became the instrumental cause of his justification.

Verse 10. *How was it then reckoned?*] In what circumstances was Abraham, when this blessing was bestowed upon him? When he was circumcised, or before?

sion, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And <sup>a</sup> he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that <sup>b</sup> he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

<sup>a</sup> Gen. 17. 10.—<sup>b</sup> Luke 19. 9. Ver. 12. 16. Gal. 3. 7.

*Not in circumcision, but in uncircumcision.]* Faith was reckoned to Abraham for justification, as we read Gen. xv. 6. (where see the note,) but circumcision was not instituted till about fourteen or fifteen years after, Gen. xvii. 1, &c. for faith was reckoned to Abraham for righteousness or justification, at least one year before Ishmael was born; compare Gen. xv. and xvi. At Ishmael's birth he was 86 years of age, Gen. xv. 16. and at the institution of circumcision, Ishmael was 13, and Abraham 99 years old.—See Gen. xvii. 24, 25. and see Dr. Taylor.

Verse 11. *And he received the sign of circumcision, a seal, &c.]* So far was obedience to the law of circumcision, from being the reason of his justification, that he not only received this justification before he was circumcised; but he received the sign of circumcision, as a seal of the pardon which he had before actually received. And thus he became the father, the great head and representative of all them that believe; particularly the Gentiles, who are now in precisely the same state in which Abraham was, when he received the mercy of God. Hence it appears, says Dr. Taylor, that the covenant established with Abraham, Gen. xvii. 2—15. is the same with that Gen. xii. 2, 3. and xv. 5, &c. for circumcision was not a seal of any new grant, but of the justification and promise which Abraham had received before he was circumcised; and that justification and promise included the Gospel covenant, in which we are now interested. St. Paul refers to this Galat. iii. 8. the Scripture foreseeing that God would justify us heathens, through faith, preached before the Gospel unto Abraham; saying, *In thee shall all nations be blessed.* The whole of the apostle's argument in this 4th chapter to the Romans, proves that we, believing Gentiles, are the seed of Abraham; to whom as well as to himself, the promise was made; and that the promise made to him is the same, in effect, as that promise which is now made to us; consequently, it is the Abrahamic covenant in which we now stand; and any argument taken from the nature of that covenant, and applied to ourselves, must be good and valid. It is also undeniably evident from this 11th verse, as well as from Gen. xvii. 1—11. that circumcision was a seal or sign of the Gospel covenant in which we now stand. See Taylor.

There is nothing more common in the Jewish writers than the words *אוֹת* *oth*, sign; and *כֶּתֶם* *chotham*, seal; as signifying the

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being yet uncircumcised.

13 For the promise that he should be the <sup>a</sup> heir of the world, *was* not to Abraham, or to his seed through the law; but through the righteousness of faith.

14 For, <sup>b</sup> if they which are of the law be heirs, faith is made void, and the promise made of none effect:

<sup>a</sup> Gen. 17. 4. &c. Gal. 3. 29.—<sup>b</sup> Gal. 3. 18.

mark in the flesh, by the rite of circumcision, see on Gen. iv. 15. *Sohar* Genes. fol. 41. col. 161. has these words: And God set a mark upon Cain; this mark was the sign of the covenant of circumcision. *Targum*, Cant. iii. 8. the seal of circumcision is in your flesh; as Abraham was sealed in the flesh. *Yalcut Rubeni*, fol. 64. Joseph did not defile the sign of the holy covenant; i. e. he did not commit adultery with the wife of Potiphar. *Liber Cosri*, part i. c. 115. p. 70, Circumcision is a divine sign which God has placed on the member of concupiscence, to the end that we may overcome evil desire. *Shemoth Rabba*, sect. xix. fol. 118, Ye shall not eat the passover, unless the seal of Abraham be in your flesh. *Yalcut Rubeni*, fol. 36, God said to Abraham, I will seal thy flesh. *Sohar Levit.* fol. 6, Abraham was sealed with the holy seal. See Schoettgen.

Verse 12. *And the father of circumcision*] He is also the head and representative of all the circumcision, of all the Jews, who walk in the steps of that faith; who seek for justification by faith only, and not by the works of the law; for this was the faith that Abraham had before he received circumcision. So that the Jews, to be saved, must come under that Abrahamic covenant, in which the Gentiles are included. This is an unanswerable conclusion; and must, on this point, for ever confound the Jews.

Verse 13. *For the promise that he should be the heir of the world*] This promise intimated that he should be the medium, through whom the mercy of God should be communicated to the world, to both Jews and Gentiles; and the manner in which he was justified, be the rule and manner according to which all men should expect this blessing. Abraham is here represented as having all the world given to him as his inheritance; because in him all nations of the earth are blessed; this must therefore relate to their being all interested in the Abrahamic covenant: and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant.

Verse 14. *For, if they which are of the law be heirs*] If the Jews only be heirs of the promise made to Abraham, and that on the



15 Because <sup>a</sup> the law worketh wrath ; for where no law is, *there is no transgression.*

16 Therefore it is of faith, that it might be <sup>b</sup> by grace ; <sup>c</sup> to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; <sup>d</sup> who is the father of us all,

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<sup>a</sup> Ch. 3. 20. & 5. 13, 20. & 7. 8, 10, 11. 1 Cor. 15. 56. 2 Cor. 3. 7, 9. Gal. 3. 10, 19.  
<sup>b</sup> 1 John 3. 4.—<sup>c</sup> Ch. 3. 24.—<sup>d</sup> Gal. 3. 22.—<sup>e</sup> Isai. 51. 2. Ch. 9. 8.

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ground of prior obedience to the law ; *then faith is made void ; is entirely useless ; and the promise, which was made to faith, is made of none effect.*

Verse 15. *Because the law worketh wrath*] For law, *νομος*, any law, or rule of duty. No law makes provision for the exercise of mercy, for it *worketh wrath* : *εργον*, punishment for the disobedient. Law necessarily subjects the transgressor to punishment ; for where no law is, where no rule of duty is enacted and acknowledged, there is no transgression : and, where there is no transgression, there can be no punishment ; for there is no law to enforce it. But the Jews have a law which they have broken ; and now they are exposed to the penal sanctions of that law : and if the promises of pardon, without the works of the law, do not extend to them, they must be finally miserable ; because they have all broken the law, and the law exacts punishment. This was a home stroke ; and the argument is unanswerable.

Verse 16. *Therefore it is of faith, that it might be by grace*] On this account the promise is mercifully grounded, not on obedience to a law, but on the infinite goodness of God : and thus the promise is sure to all the seed, to all, both Jews and Gentiles, who, believing in Christ Jesus, have a right to all the blessings contained in the Abrahamic covenant. All the seed necessarily comprehends all mankind. Of the Gentiles there can be no doubt, for the promise was given to Abraham while he was a Gentile ; and the salvation of the Jews may be inferred, because they all sprang from him, after he became an heir of the righteousness or justification which is received by faith ; for he is the father of us all, both Jews and Gentiles. Dr. Taylor has an excellent note on this verse. " Here," says he, " it should be well observed that faith and grace do mutually and necessarily infer each other. For the grace and favour of God, in its own nature, requires faith in us ; and faith, on our part, in its own nature, supposes the grace or favour of God. If any blessing is the gift of God, in order to influence our temper and behaviour ; then, in the very nature of things, it is necessary that we be sensible of this blessing, and persuaded of the grace of God that bestows it ; otherwise it is not possible we should improve it. On the other hand, if faith in the goodness of God with regard to any blessing, is the principle of our religious hopes and action ; then it follows that the blessing is not due in strict justice, nor on the foot of

17 (As it is written, <sup>a</sup> I have made thee a father of many nations,) <sup>b</sup> before him whom he believed, *even* God, <sup>c</sup> who quickeneth the dead, and calleth those <sup>d</sup> things which be not as though they were.

18 Who, against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, <sup>e</sup> So shall thy seed be.

19 And being not weak in faith, <sup>f</sup> he considered not his own body now dead, when he was about one hundred years old, neither yet the deadness of Sarah's womb :

<sup>a</sup> Gen. 17. 5.—<sup>b</sup> Or, *like unto him*.—<sup>c</sup> Ch. 8. 11. Eph. 2. 1, 5.—<sup>d</sup> Ch. 9. 26. 1 Cor. 1. 28. 1 Pet. 2. 10.—<sup>e</sup> Gen. 15. 5.—<sup>f</sup> Gen. 17. 17. & 18. 11. Hebr. 11. 11, 12.

law, but that it is the free gift of divine goodness. If the promise to Abraham and his seed be of faith on their part, then it is of grace on the part of God. *And it is of faith, that it might be by grace* : grace being the mere good will of the donor, is free and open to all whom he chooses to make the objects of it ; and the divine wisdom appointed faith to be the condition of the promise ; because faith is, on our part, the most simple principle, bearing an exact correspondence to grace, and reaching as far as that can extend ; that so the happy effects of the promise might extend far and wide, take in the largest compass, and be confined to no condition, but what is merely necessary, in the nature of things.”

Verse 17. *As it is written, I have made thee a father*] That Abraham's being a father of many nations, has relation to the covenant of God made with him, may be seen, Gen. xvii. 4, 5. *Behold, my covenant is with thee, and thou shalt be a father of many nations ; neither shall thy name any more be called Abram ; but thy name shall be called Abraham, for a father of many nations have I made thee*, i. e. he was constituted the head of many nations by virtue of the covenant which God made then with him.

*God, who quickeneth the dead, &c.*] God is the most proper object of trust and dependance ; for being almighty, eternal, and unchangeable, he can even raise the dead to life ; and *call those things which be not, as though they were*. He is the Creator, he gave being when there was none : he can as infallibly assure the existence of those things which are not, as if they were already actually in being. And on this account, he can never fail of accomplishing whatsoever he has promised.

Verse 18. *Who, against hope, believed in hope*] The faith of Abraham bore an exact correspondence to the power and never-failing faithfulness of God : for though, in the ordinary course of things, he had not the best foundation of hope, yet he believed that he should be the *father of many nations, according to that which was spoken* : namely, that his posterity should be *like the stars of heaven for multitude, and like the dust of the earth*.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

21 And being fully persuaded that, what he had promised, <sup>a</sup> he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, <sup>b</sup> it was not written for his sake alone, that it was imputed to him;

<sup>a</sup> Psa. 115. 3. Luke 1. 37, 45. Hebr. 11. 19.—<sup>b</sup> Ch. 15. 4. 1 Cor. 10. 6, 11.

Verse 19. *He considered not his own body now dead*] He showed at once the correctness and energy of his faith: God cannot lie: Abraham can believe. It is true, that, according to the course of nature, he and Sarah are so old that they cannot have children; but God is almighty, and can do whatsoever he will, and will fulfil his promise. This was certainly a wonderful degree of faith; as the promise stated that it was in his posterity that all the nations of the earth were to be blessed: that he had, as yet, no child by Sarah; that he was 100 years old; that Sarah was 90; and that, added to the utter improbability of her bearing at that age, she had ever been barren before. All these were so many reasons why he should not credit the promise; yet he believed: therefore it might be well said, ver. 20. *that he staggered not at the promise*, though every thing was unnatural and improbable; *but he was strong in faith*, and by this almost inimitable confidence, *gave glory to God*. It was to God's honour, that his servant put such unlimited confidence in him; and he put this confidence in him on the rational ground that God was fully able to perform what he had promised.

Verse 21. *And being fully persuaded*] Πληροφορηθεὶς, his measure, his soul was full of confidence, that the truth of God bound him to fulfil his promise; and his power enabled him to do it.

Verse 22. *And therefore it was imputed to him for righteousness.*] This verse is thus paraphrased by Dr. Taylor. "For which reason God was graciously pleased to place his faith to his account; and to allow his fiducial reliance upon the divine goodness, power, and faithfulness, for a title to the divine blessing, which, otherwise, having been an idolater, he had no right to."

Abraham's strong faith in the promise of the coming Saviour, for this was essential to his faith, was reckoned to him for justification: for it is not said that any righteousness, either his own, or that of another, was imputed or reckoned to him for justification; but *it*, i. e. his faith in God. His faith was fully persuaded of the most merciful intentions of God's goodness; and *this*, which, in effect, laid hold on Jesus Christ, the future Saviour, was the means of his justification; being reckoned unto him in the place of personal righteousness, because it laid hold on the merit of Him who died to make an atonement for our offences, and rose again for our justification.

Verse 23. *Now, it was not written for his sake alone*] The fact of Abraham's believing and receiving salvation through that faith, is

24 But for us also, to whom it shall be imputed, if we believe <sup>a</sup> on him that raised up Jesus our Lord from the dead ;

25 <sup>b</sup> Who was delivered for our offences, and <sup>c</sup> was raised again for our justification.

<sup>a</sup> Acts 2. 24. & 13. 30.—<sup>b</sup> Isai. 53. 5, 6. Ch. 3. 25. & 5. 6. & 8. 32. 2 Cor. 5. 21. Gal. 1. 4. 1 Pet. 2. 24. & 3. 18. Heb. 9. 28.—<sup>c</sup> 1 Cor. 15. 17. 1 Pet. 1. 21.

not recorded as a mere circumstance in the patriarch's life, intended to do him honour : see below.

Verse 24. *But for us also*] The mention of this circumstance has a much more extensive design than merely to honour Abraham. It is recorded as the model, according to which God will save both Jews and Gentiles : indeed there can be no other way of salvation ; as all have sinned, all must either be saved by faith through Christ Jesus, or finally perish. If God, therefore, will our salvation, it must be by faith ; and faith contemplates his promise, and his promise comprehends the Son of his love.

Verse 25. *Who was delivered for our offences*] Who was delivered up to death as a sacrifice for our sins ; for in what other way, or for what other purpose, could He who is innocence itself, be delivered for our offences.

*And was raised again for our justification.*] He was raised that we might have the fullest assurance that the death of Christ had accomplished the end for which it took place ; viz. our reconciliation to God, and giving us a title to that eternal life, into which he has entered and taken with him our human nature, as the first-fruits of the resurrection of mankind.

1. From a careful examination of the divine oracles, it appears that the death of Christ was an atonement or expiation for the sin of the world ; *For him hath God set forth to be a PROPITIATION through FAITH in HIS BLOOD*, chap. iii. 25. *For, when we were yet without strength, in due time, Christ DIED FOR the UNGODLY*, chap. v. 6. *And when we were ENEMIES, we were RECONCILED to God by the DEATH of his Son*, ver. 10. *In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS of SINS*, Eph. i. 7. *Christ hath loved us, and GIVEN HIMSELF FOR US an OFFERING and a SACRIFICE to God for a sweet-smelling savour*, ibid. chap. v. 2. *In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS of SINS* ; Col. i. 14. *And having made PEACE THROUGH the BLOOD of his CROSS. in the BODY of HIS FLESH through DEATH*, ibid. ver. 20, 22. *Who GAVE HIMSELF a RANSOM for all*, 1 Tim. ii. 6. *Who GAVE HIMSELF FOR US, that he might REDEEM us from all iniquity*, Tit. ii. 14. *By which will we are sanctified, through the OFFERING of the BODY of Jesus Christ*, Hebr. x. 14. *So Christ was once OFFERED TO BEAR the SINS of many*, Hebr. ix. 28. See also Eph. ii. 13, 16. 1 Pet. i. 18, 19. Rev. v. 9. But it would be tran-



scribing a very considerable part of the New Testament, to set down all the texts that refer to this most important and glorious truth.

2. And as his death was an atonement for our sins, so his resurrection was the proof and pledge of our eternal life. See 1 Cor. xv. 17. 1 Pet. i. 3. Eph. i. 13, 14, &c. &c.

3. The doctrine of justification by faith, which is so nobly proved in the preceding chapter, is one of the grandest displays of the mercy of God to mankind. It is so very plain that all may comprehend it; and so free, that all may attain it. What more simple than this? Thou art a sinner; in consequence, condemned to perdition; and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbour. God, in his mercy, has provided a Saviour for thee. As thy life was forfeited to death, because of thy transgressions, Jesus Christ has redeemed thy life, by giving up his own; he died in thy stead, and has made an atonement to God for thy transgressions; and offers thee the pardon he has thus purchased, on the simple condition, that thou believe that his death is a sufficient sacrifice, ransom, and oblation for thy sin; and that thou bring it as such, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy faith in that sacrifice shall be imputed to thee for righteousness; i. e. it shall be the means of receiving that salvation which Christ has bought by his blood.

4. The doctrine of the imputed righteousness of Christ, as held by many, will not be readily found in this chapter, where it has been supposed to exist in all its proofs. It is repeatedly said that faith is imputed for righteousness; but in no place here, that Christ's obedience to the moral law is imputed to any man. The truth is, the moral law was broken, and did not now require obedience; it required this before it was broken; but, after it was broken, it required death. Either the sinner must die, or some one in his stead: but there was none whose death could have been an equivalent for the transgressions of the world, but JESUS CHRIST. Jesus therefore died for man; and it is through his blood, the merit of his passion and death, that we have redemption: and not by his obedience to the moral law in our stead. Our salvation was obtained at a much higher price. Jesus could not but be righteous and obedient; this is consequent on the immaculate purity of his nature: but his death was not a necessary consequent. As the law of God can claim only the death of a transgressor, for, such only forfeit their right to life: it is the greatest miracle of all, that Christ could die, whose life was never forfeited. Here we see the indescribable demerit of sin, that it required such a death; and here we see the stupendous mercy of God in providing the sacrifice required. It is therefore, by Jesus Christ's death, or obedience unto death, that we are saved, and not by his fulfilling any moral law. That he fulfilled the moral law, we know; without which he could not have been qualified to be our Mediator; but we must take heed lest we attribute that to an obedience (which was the necessary consequence of his immaculate nature,) which belongs to his passion and death. These were free-will

offerings of eternal goodness, and not even a necessary consequence of his incarnation. The contrary doctrine is supremely dangerous.

5. This doctrine, of the imputed righteousness of Christ, is capable of great abuse. To say that Christ's personal righteousness is imputed to every true believer, is not scriptural: to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant his fulfilment of all moral duties, is neither scriptural nor true. That he has died in our stead, is a great, glorious, and scriptural truth: that there is no redemption but through his blood, is asserted, beyond all contradiction, in the oracles of God. But there are a multitude of duties which the moral law requires, which Christ never fulfilled in our stead, and never could. We have various duties of a domestic kind which belong solely to ourselves, in the relation of parents, husbands, wives, servants, &c. in which relations Christ never stood. He has fulfilled none of these duties for us; but he furnishes grace to every true believer to fulfil them to God's glory, the edification of his neighbour, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the moral law; that law which prescribes our manners, and the spirit by which they should be regulated; and in which they should be performed. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite, or a scandalous Antinomian.

## CHAPTER V.

The effects of justification by faith, peace with God, 1. The joyous hope of eternal glory, 2. Glorifying in tribulation, 3. And gaining thereby patience, experience, and hope, 4. And having the love of God shed abroad in the heart, by the Holy Spirit, 5. The state of the world when Christ died for it, 6—10. Jesus Christ is an atonement, 11. Sin and death entered into the world by Adam's transgression, and all became guilty before God, 12—14. God's grace in sending Christ into the world to save fallen man, 15—19. The law is brought in to show the exceeding sinfulness of sin, 20. The grace of Christ is to be as extensive in its influences and reign, as sin has been in its enslaving and destructive nature, 21.

**T**HEREFORE, <sup>a</sup> being justified by faith, we have <sup>b</sup> peace with God through our Lord Jesus Christ :

<sup>a</sup> Isai. 32. 17. John 16. 33. Ch. 3. 28, 30.—<sup>b</sup> Eph. 2. 14. Col. 1. 20.

## NOTES ON CHAPTER V.

In the former chapter, the apostle, having proved that the believing Gentiles are justified in the same way with Abraham, and are, in fact, his seed, included with him in the promise and covenant; he judged this a proper place, as the Jews built all their *glorifying* upon the *Abrahamic* covenant, to produce some of the chief of those privileges and blessings in which the Christian Gentile can glory, in consequence of his justification by faith. And he produces three particulars which, above all others, were adapted to this purpose.

2<sup>a</sup> By whom also we have access by faith into this grace  
 3 wherein we stand, and 4 rejoice in hope of the glory of  
 God.

<sup>a</sup> John 19. 9. & 14. 6. Eph. 2. 18. & 3. 12. Hebr. 10. 19.—<sup>b</sup> 1 Cor. 15. 1.—<sup>c</sup> Hebr. 3. 6.

1. The hope of eternal life, in which the law, wherein the Jew gloried, chap. ii. 17. was defective, ver. 2. 2. The persecutions and sufferings to which Christians were exposed, ver. 3, 4. and on account of which the Jews were greatly prejudiced against the Christian profession: but he shows that these had a happy tendency to establish the heart in the hope of the Gospel. 3. An interest in God as our God and FATHER: a privilege upon which the Jews valued themselves highly above all nations, ver. 11.

These three are the singular privileges belonging to the Gospel state; wherein true Christians may glory, as really belonging to them, and greatly redounding, if duly understood and improved, to their honour and benefit. *Taylor, p. 278.*

*Verse 1. Therefore, being justified by faith]* The apostle takes it for granted that he has proved that justification is by faith: and that the Gentiles have an equal title with the Jews, to salvation by faith. And now he proceeds to show the effects produced in the hearts of the believing Gentiles, by this doctrine. We are justified, have all our sin pardoned, by faith, as the instrumental cause; for, being sinners, we have no works of righteousness that we can plead.

*We have peace with God]* Before, while sinners, we were in a state of enmity with God, which was sufficiently proved by our rebellion against his authority; and our transgression of his laws; but now, being reconciled, we have peace with God. Before, while under a sense of the guilt of sin, we had nothing but terror and dismay in our own consciences: now, having our sin forgiven, we have peace in our hearts: feeling that all our guilt is taken away. *Peace* is generally the first-fruits of our justification.

*Through our Lord Jesus Christ]* His passion and death being the sole cause of our reconciliation to God.

*Verse 2. By whom also]* We are not only indebted to our Lord Jesus Christ for the free and full pardon which we have received; but our continuance in a justified state depends upon his gracious influence in our hearts; and his intercession before the throne of God.

*We have access]* ἡμεῖς ἔχουμεν ἐκχέσθαι, we have received this access. It was only through Christ that we could at first approach God; and it is only through him that the privilege is continued to us. And this access to God, or introduction to the Divine presence, is to be considered as a lasting privilege. We are not brought to God for the purpose of an interview, but to remain with him; to be his household: and, by faith, to behold his face, and to walk in the light of his countenance.

*Into this grace]* This state of favour and acceptance.

- 3 And not only so, but <sup>a</sup> we glory in tribulations also :  
<sup>b</sup> knowing that tribulation worketh patience ;  
 4 <sup>c</sup> And patience, experience ; and experience, hope :

<sup>a</sup> Matt. 5. 11, 12. Acts 5. 41. 2 Cor. 12. 10. Phil. 2. 17. James 1. 2, 12. 1 Pet. 3. 14.—<sup>b</sup> James 1. 3.—<sup>c</sup> James 1. 12.

*Wherein we stand*] Having firm footing, and a just title, through the blood of the Lamb, to the full salvation of God.

*And rejoice*]. Have solid happiness, from the evidence we have of our acceptance with Him.

*In hope of the glory of God*] Having our sins remitted, and our souls adopted into the heavenly family, we are become heirs ; for if children, then heirs, Gal. iv. 7. and that glory of God is now become our endless inheritance. While the Jews boast of their external privileges ; that they have the temple of God among them ; that their priests have an entrance to God as their representatives, carrying before the mercy-seat the blood of their offered victims, we exult in being introduced by Jesus Christ to the Divine presence ; his blood having been shed and sprinkled for this purpose ; and thus we have spiritually and essentially, all that these Jewish rites, &c. signified. We are in the peace of God : and we are happy in the enjoyment of that peace ; and have a blessed foretaste of eternal glory. Thus, we have heaven upon earth, and the ineffable glories of God in prospect.

Verse 3. *And not only so*] We are not only happy from being in this state of communion with our God, and the prospect of being eternally with him ;—

*But we glory in tribulations also*] All the sufferings we endure for the testimony of our Lord, are so sanctified to us by his grace, that they become powerful instruments of increasing our happiness.

*Tribulation worketh patience*] *Τρομονή*, endurance under trials, without sustaining loss or deterioration. It is a metaphor taken from refining metals. We do not speak thus from any sudden raptures, or extraordinary sensations we may have of spiritual joy : for we find that the tribulations through which we pass are the means of exercising and increasing our patience, our meek forbearance of injuries received, or persecutions experienced, on account of the Gospel.

Verse 4. *And patience, experience*] *Δοκιμὴν*, full proof by trial, of the truth of our religion, the solidity of our Christian state, and the faithfulness of our God. In such cases we have the opportunity of putting our religion to the test ; and, by every such test, it receives the deeper sterling stamp. The apostle uses here also a metaphor, taken from the purifying, refining, and testing of silver and gold.

*Experience, hope*] For we thus calculate, that he who has supported us in the past, will support us in those which may yet come ; and as we have received so much spiritual profiting by means of the



5 <sup>a</sup> And hope maketh not ashamed ; <sup>b</sup> because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, <sup>c</sup> in due time <sup>d</sup> Christ died for the ungodly.

<sup>a</sup> Phil. 1. 20.—<sup>b</sup> 2 Cor. 1. 22. Gal. 4. 6. Eph. 1. 13, 14.—<sup>c</sup> Or, *according to the time.*  
Gal. 4. 4.—<sup>d</sup> Ver. 8. Ch. 4. 25.

sufferings through which we have already passed, we may profit equally by those which are yet to come ; and this hope prevents us from dreading coming trials ; we receive them as means of grace, and find that all things work together for good, to them that love God.

Verse 5. *And hope maketh not ashamed*] A hope that is not rationally founded, will have its expectation cut off ; and then shame and confusion will be the portion of its possessor. But our hope is of a different kind : it is founded on the goodness and truth of God ; and our religious experience shows us that we have not misapplied it ; nor exercised it on wrong or improper objects.

*Because the love of God is shed abroad in our hearts*] We have the most solid and convincing testimony of God's love to us, by that measure of it which he has communicated to our hearts. There, *ἐκχέυται*, it is poured out, and diffused abroad ; filling, quickening, and invigorating all our powers and faculties. This love is the spring of all our actions ; it is the motive of our obedience ; the principle through which we love God : we love him because he first loved us : and we love him with a love worthy of himself, because it springs from him : it is his own ; and every flame that rises from this pure and vigorous fire, must be pleasing in his sight : it consumes what is unholy ; refines every passion and appetite ; sublimates the whole, and assimilates all to itself. And we know that this is the love of God ; it differs widely from all that is earthly and sensual. The Holy Ghost comes with it ; by his energy it is diffused, and pervades every part ; and, by his light, we discover what it is ; and know the state of grace in which we stand. Thus we are furnished to every good word and work : have produced in us the mind that was in Christ ; are enabled to obey the pure law of our God in its spiritual sense, by loving him with all our heart, soul, mind, and strength : and our neighbour, any and every soul of man, as ourselves. This is, or ought to be, the common experience of every genuine believer : but, in addition to this, the primitive Christians had, sometimes, the miraculous gifts of the Holy Spirit.—These were then needful : and, were they needful now, they would be again communicated.

Verse 6. *For when we were yet without strength*] The apostle having pointed out the glorious state of the believing Gentiles, takes occasion to contrast this with their former state ; and the means by which they were redeemed from it. Their former state he points out in four particulars ; which may be applied to men in general.

I. They were *ἀσθενεῖς*, *without strength* : in a weak, dying state :

7 For scarcely for a righteous man will one die : <sup>a</sup> yet peradventure for a good man some would even dare to die.

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<sup>a</sup> Luke 6. 33. Col. 1. 13, 14.

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neither able to resist sin, nor do any good ; utterly devoid of power to extricate themselves from the misery of their situation.

II. They were *asecus*, *ungodly* : without either the worship or knowledge of the true God : they had not God in them ; and, consequently, were not partakers of the Divine nature : Satan lived in, ruled, and enslaved their hearts.

III. They were *αμαρτωλοι*, *sinner*s, ver. 8. aiming at happiness, but constantly missing the mark, which is the ideal meaning of the Hebrew *men chata* ; and the Greek *αμαρτανω*. See this explained Gen. xiii. 13. And in missing the mark, they deviated from the right way ; walked in the wrong way ; trespassed, in thus deviating ; and, by breaking the commandments of God, not only missed the mark of felicity, but exposed themselves to everlasting misery.

IV. They were *εχθροι*, *enemies*, ver. 10. from *εχθος*, *hatred*, *enmity*, persons who hated God, and holiness ; and acted in continual hostility to both. What a gradation is here ! 1. In our fall from God, our first apparent state is, that we are without strength ; have lost our principle of spiritual power, by having lost the image of God, righteousness and true holiness, in which we were created. 2. We are ungodly, having lost our strength to do good ; we have also lost all power to worship God aright. The mind which was made for God, is no longer his residence. 3. We are sinners ; feeling we have lost our centre of rest, and our happiness, we go about seeking rest, but find none : what we have lost in losing God, we seek in earthly things ; and thus are continually missing the mark, and multiplying transgressions against our Maker. 4. We are enemies : sin indulged, increases in strength ; evil acts engender fixed and rooted habits ; the mind, every where poisoned with sin, increases in aversion from good ; and mere aversion produces enmity ; and enmity, acts of hostility, fell cruelty, &c. So that the enemy of God hates his Maker and his service, is cruel to his fellow-creatures ; “ a foe to God, was ne’er true friend to man : ” and even torments his own soul ! Though every man brings into the world the seeds of all these evils ; yet, it is only by growing up in him, that they acquire their perfection. *Nemo repente fuit turpissimus*, no man becomes a profligate at once ; he arrives at it by slow degrees ; and the speed he makes is proportioned to his circumstances ; means of gratifying sinful passions, evil education, bad company, &c. &c. These make a great diversity in the moral states of men : all have the same seeds of evil, *nemo sine vitii nascitur*, all come defiled into the world ; but all have not the same opportunities of cultivating these seeds. Besides, as God’s Spirit is continually convincing the world of sin, righteousness, and judgment ; and the ministers of God are seconding its influence with their pious exhortations : as the Bible is in almost every house ; and is less or more heard or read by almost every person, these evil seeds

8 But <sup>a</sup> God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

<sup>a</sup> John 3. 16. & 15. 13. 1 Pet. 3. 18. 1 John 3. 16. & 4. 9, 10.

are receiving continual blasts and checks, so that, in many cases, they have not a vigorous growth. These causes make the principal moral differences that we find among men; though, in evil propensities, they are all radically the same.

That all the preceding characters are applied by some learned men to the Gentiles, exclusively as such, I am well aware; and that they may be all applied to them in a national point of view, there can be little doubt. But there are too many correspondences between the state of the modern Gentiles and that of the ancient Gentiles, to justify the propriety of applying the whole as fully to the former as to the latter. Indeed the four particulars already explained, point out the natural and practical state of every human being, previously to his regeneration by the grace and Spirit of God.

*In due time Christ died for the ungodly*] This due or proper time, will appear in the following particulars:—1. Christ was manifested in the flesh when the world needed him most—2. When the powers of the human mind had been cultivated to the utmost, both in Greece and Rome; and had made every possible effort, but all in vain, to find out some efficient scheme of happiness—3. When the Jews were in the lowest state of corruption, and had the greatest need of the promised Deliverer—4. When the fulness of the time came, foretold by the prophets—5. When both Jews and Gentiles, the one from their jealousy, the other from their learning, were best qualified to detect imposture and to ascertain fact—6. In a word, Christ came when his advent was most likely to promote its great object, glory to God in the highest; and peace and good will among men. And the success that attended the preaching of Christ and his apostles, together with the wide and rapid spread of the Gospel, all prove that it was the due time, *κατα καιρον*, the *proper season*: and that Divine wisdom was justified in fixing upon that time in preference to all others.

*Died for the ungodly*—*Υπερ ασεβων απεθανε*, He died instead of the ungodly, see also ver. 8. so Luke xxii. 19. *The body of Christ, το υπερ υμων δεδομενον*, which was given for you; i. e. the life that was laid down in your stead. In this way the preposition, *υπερ*, is used by the best Greek writers.

Verse 7. *For scarcely for a righteous man will one die*] The Jews divide men, as to their moral character, into four classes. First, those who say, "What is mine is my own; and what is thine, is thy own." These may be considered the just, who render to every man his due; or rather, they who neither give nor take. The second class is made up of those who say, "What is mine is thine; and what is thine is mine." These are they who accommodate each other; who borrow and lend. The third class is composed of

9 Much more then, being now justified <sup>a</sup> by his blood, we shall be saved <sup>b</sup> from wrath through him.

10 For <sup>c</sup> if, when we were enemies, <sup>d</sup> we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved <sup>e</sup> by his life.

<sup>a</sup> Ch. 3. 25. Eph. 2. 13. Heb. 9. 14. 1 John 1. 7.—<sup>b</sup> Ch. 1. 18. 1 Thess. 1. 10.—<sup>c</sup> Ch. 8. 22.  
—<sup>d</sup> 2 Cor. 5. 18. 19. Eph. 2. 16. Col. 1. 20, 21.—<sup>e</sup> John 5. 26. & 14. 19. 2 Cor. 4. 10, 11.

those who say, "What is mine is thine; and what is thine, let it be thine." These are the pious, or good, who give up all for the benefit of their neighbour. The fourth class are those who say, "What is thine, is mine; and what is thine shall be mine." These are the impious, who take all, and give nothing. Now, for one of the first class, who would die? There is nothing amiable in his life or conduct that would so endear him to any man, as to induce him to risque his life to save such a person.

*Peradventure for a good man some would even dare to die.]* That is, for one of the third class, who gives all he has for the good of others. This is the truly benevolent man, whose life is devoted to the public good: for such a person, peradventure, some who have had their lives perhaps preserved by his bounty, would even dare to die: but such cases may be considered merely as possible: they exist, it is true, in romance: and we find a few rare instances of friends exposing themselves to death for their friends. See the case of Jonathan and David; Damon and Pythias, Val. Max. lib. 4. c. 7. And our Lord says, John x. 11, 12, *Greater love hath no man than this, that a man lay down his life for his friend.* This is the utmost we can expect among men.

Verse 8. *But God commendeth his love, &c.]* *Εὐεριστος*, God hath set this act of infinite mercy in the most conspicuous light, so as to recommend it to the notice and admiration of all.

*While we were yet sinners]* We were neither righteous nor good: but impious and wicked.—See the preceding verse, and see the note on verse 6.

Verse 9. *Much more then, being now justified]* If Jesus Christ, in his endless compassion toward us, gave his life for ours, while we were yet enemies; being now justified by his blood, by his death on the cross; and thus reconciled to God, we shall be saved from wrath, from punishment for past transgressions, through him, by what he has thus suffered for us.

Verse 10. *For if, when we were enemies]* See under ver. 6.

*We were reconciled]* The enmity existing before, rendered the reconciliation necessary. In every human heart there is a measure of enmity to holiness; and, consequently, to the Author of it. Men seldom suspect this; for one property of sin is, to blind the understanding, so that men do not know their own state.

*We shall be saved by his life.]* For, as he died for our sins, so he rose again for our justification: and his resurrection to life, is the



11 And not only so, but we also <sup>a</sup> joy in God through our Lord Jesus Christ, by whom we have now received the <sup>b</sup> atonement.

12 Wherefore, as <sup>c</sup> by one man sin entered into the

<sup>a</sup> Ch. 2. 17. & 3. 29, 30. Gal. 4. 9.—<sup>b</sup> Or, *reconciliation*, ver. 10. 2 Cor. 5. 18, 19.—<sup>c</sup> Gen. 3. 6. 1 Cor. 15. 21.

grand proof that he has accomplished whatever he had purposed in reference to the salvation of man. 2. This may be also understood of his life of intercession: for it is written, *He ever liveth to make intercessions for us*, Hebr. vii. 25. Through this life of intercession at the right hand of God, we are spared and blessed. 3. And it will not be amiss to consider that, as our salvation implies the renovation of our nature, and our being restored to the image of God, so *σωθισομεθα εν τη ζωη αυτου*, may be rendered *we shall be saved in his life*; for, I suppose, it is pretty generally agreed that the life of God in the soul of man, is essential to its salvation. 4. The example also of the life of Christ, is a means of salvation. He hath left us an example that we should follow his steps; and he that followeth him, shall not walk in darkness, but shall have the light of life, John viii. 13.

Verse 11. *We also joy* (*καυχωμενοι*, *we exult*, or *glory*) *in God*, &c.] We now feel that God is reconciled to us, and we are reconciled to him: the enmity is removed from our souls: and He, for Christ's sake, through whom we have received the atonement, *καταλλαγην*, *the reconciliation*, has remitted the wrath, the punishment which we deserved: and now, through this reconciliation, we expect an eternal glory.

It was certainly improper to translate *καταλλαγην* here, by *atonement*, instead of *reconciliation*; as *καταλλασσω*, signifies to *reconcile*, and is so rendered by our translators in all the places where it occurs. It does not mean the atonement here, as we generally understand that word, viz. the sacrificial death of Christ; but rather the effect of that atonement, the removal of the enmity, and by this, the change of our condition and state; from *κατα*, intensive, and *αλλασσω*, to *change*; the *thorough change* of our state from enmity to friendship. God is reconciled to us, and we are reconciled to him by the death of his Son; and thus there is a glorious change from enmity to friendship; and we can exult in God through our Lord Jesus Christ, by whom we have received this reconciliation. Though boasting is forbidden to a Jew, because his is a false confidence; yet boasting is enjoined to a Christian; to one reconciled to God: for, his boasting is only in that reconciliation, and the endless mercy by which it was procured. So, he that glorieth, boasteth, must glory in the Lord.

Verse 12. *Wherefore, as by one man sin entered into the world*] From this verse to the conclusion of the chapter, the apostle produces a strong argument to prove, that as all mankind stood in need of

world, and <sup>a</sup> death by sin ; and so death passed upon all men, <sup>b</sup> for that all have sinned :

<sup>a</sup> Gen. 2. 17. Ch. 6. 23. 1 Cor. 15. 21.—<sup>b</sup> Or, in whom.

the grace of God in Christ, to redeem them from their sins ; so this grace has been afforded equally to all, both Jews and Gentiles.

Dr. Taylor has given the following analysis of the apostle's mode of argument. The argument stands thus :—"The consequences of Christ's obedience extend as far as the consequence of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind ; and therefore, so do the consequences of Christ's obedience. Now, if the Jews will not allow the Gentiles any interest in Abraham, as not being naturally descended from him ; yet they must own that the Gentiles are the descendants of Adam, as well as themselves : and being all equally involved in the consequences of his sin, from which," (as far as the death of the body is concerned,) "they shall all equally be released at the resurrection, through the free gift of God, therefore they could not deny the Gentiles a share in all the other blessings included in the same gift."

This argument, besides proving the main point, goes to show—1. That the grace of God in the Gospel abounds beyond, or very far exceeds, the mere reversing of the sufferings brought upon mankind by Adam's one offence ; as it bestows a vast surplusage of blessings which have no relation to that offence, but to the many offences which mankind have committed ; and to the exuberance of the Divine grace. 2. To show how justly the Divine grace is founded on the obedience of Christ : in correspondence to the dispensation Adam was under, and to the consequences of his disobedience : if this disobedience involved all mankind in death, it is proper that the obedience of Christ should be the cause not only of reversing that death to all mankind, but also of other blessings which God should see fit, (through him,) to bestow on the world. 3. It serves to explain, and set in a clear view, the difference between the law and grace. It was the law, which, for Adam's one transgression, subjected him and his posterity, as included in him when he transgressed, to death, without hopes of a revival. It is grace which restores all men to life at the resurrection ; and over and above that, has provided a gracious dispensation for the pardon of their sins ; for reducing them to obedience ; for guarding them against temptations ; supplying them with strength and comfort ; and for advancing them to eternal life. This would give the attentive Jew a just notion of the law, which himself was under ; and under which he was desirous of bringing the Gentiles.

The order in which the apostle handles this argument is this :—1. He affirms that death passed upon all men, by Adam's one transgression, ver. 12. 2. He proves this, ver. 13, 14. 3. He affirms there is a correspondence between Adam and Christ ; or between the *παράπτωμα*, offence ; and the *χαρισμα*, free gift, ver. 14. 4.

13 (For until the law, sin was in the world : but <sup>a</sup> sin is not imputed when there is no law.

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<sup>a</sup> Ch. 4. 15. 1 John 3. 4.

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This correspondence, so far as the two opposite parts answer to each other, is justly expressed, ver. 18. and 19. and there we have the main or fundamental position of the apostle's argument, in relation to the point which he has been arguing from the beginning of the epistle : namely, the extensiveness of the grace of the Gospel, that it actually reaches to all men, and is not confined to the Jews. 5. But before he laid down this position, it was necessary that he should show that the correspondence between Adam and Christ, or between the offence and the gift, is not to be confined strictly to the bounds specified in the position, as if the gift reached no further than the consequences of the offence ; when in reality it extends vastly beyond them, ver. 15, 16, 17. 6. Having settled these points, as previously necessary to clear his fundamental position, and fit to his argument, he then lays down that position in a diversified manner of speech, ver. 18, 19. just as in 1 Cor. xv. 20, 21, and leaves us to conclude, from the premises laid down, ver. 15, 16, 17. that the gift and the grace, in its utmost extent, is as free to all mankind, who are willing to accept of it, as this particular instance, the resurrection from the dead. They shall all be raised from the dead hereafter ; they may all be quickened by the Spirit here. 7. Having thus shown the extensiveness of the Divine grace, in opposition to the dire effects of the law under which Adam was ; that the Jews might not overlook what he intended they should particularly observe, he puts them in mind that the law given to Adam, transgress and die, was introduced into the Jewish constitution by the ministry of Moses ; and for this end, that the offence, with the penalty of death annexed to it, might abound, ver. 20. But, to illustrate the Divine grace, by setting it in contrast to the law, he immediately adds, where sin, subjecting to death, hath abounded, grace hath much more abounded ; that is, in blessings bestowed ; it has stretched far beyond both Adam's transgression, and the transgressions under the law of Moses, ver. 20, 21. and see the note on the first of these verses.

Upon this argument the learned doctor makes the following general remarks :—

"I. As to the order of time ; the apostle carries his arguments backwards from the time when Christ came into the world, (chap. i. 17. to chap. iv.) to the time when the covenant was made with Abraham, (chap. iv.) to the time when the judgment to condemnation, pronounced upon Adam, came upon all men, chap. v. 12. to the end. And thus he gives us a view of the principal dispensations from the beginning of the world.

II. In this last case, as well as in the two former, he uses *law*, or forensic terms ; *judgment to condemnation*, *justification*, *justify*, *made sinners*, *made righteous*. And therefore, as he considers both Jews and

14 Nevertheless death reigned from <sup>a</sup> Adam to Moses, even over them that had not sinned after the similitude of

<sup>a</sup> Ch. 4. 15. Hos. 6. 7. Wisd. 1. 14.

Gentiles at the coming of Christ, and Abraham, when the covenant was made with him; so he considers Adam, and, all men, as *standing in the court before the tribunal of God*. And this was the clearest and concisest way of representing his arguments."—Notes, p. 283.

*Sin entered into the world*] There was neither sin nor death before the offence of Adam: after that there were both. Adam's transgression was therefore the cause of both.

*And death by sin*] *Natural* evil is evidently the effect of *moral* evil: if man had never sinned, he had never suffered. *Dust thou art, and unto dust shalt thou return*, was never spoken till after Adam had eaten the forbidden fruit.

*Death passed upon all men*] Hence we see, that all human beings partook in the consequences of Adam's sin. He propagated his like; and, with the rudiments of his own nature, propagated those of his moral likeness.

*For that all have sinned*] All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul since the fall of Adam. Every man sins, and sins too after the similitude of Adam's transgression. Adam endeavoured to be independent of God: all his offspring act in the same way; hence prayer is little used, because prayer is the language of dependance; and this is inconsistent with every emotion of original sin. When these degenerate children of degenerate parents are detected in their sins, they act just as their parents did; each excuses himself, and lays the blame on another. What hast thou done?—*The woman whom THOU gavest me, to be with me, SHE gave me, and I did eat.*—*What hast THOU done?*—*The SERPENT beguiled me, and I did eat.* Thus, it is extremely difficult to find a person who ingenuously acknowledges his own transgression. See the notes on Gen. iii. 6, &c. where the doctrine of original sin is particularly considered.

Verse 13. *For until the law, sin was in the world*] As death reigned from Adam to Moses; so also did sin. Now, as there was no written law from Adam till that given to Moses; the death that prevailed could not be the consequence of the breach of that law; for sin, so as to be punished with temporal death, *is not imputed when there is no law*, which shows the penalty of sin to be death. Therefore, men are not subjected to death for their own personal transgressions, but for the sin of Adam; as through his transgression, all come into the world with the seeds of death and corruption in their own nature, superadded to their moral depravity. All are sinful—all are mortal—and all must die.

Verse 14. *Nevertheless death reigned from Adam to Moses*] This supposes, as Dr. Taylor very properly observes:—1. That sin was in the



Adam's transgression, <sup>a</sup> who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. <sup>b</sup> For,

<sup>a</sup> 1 Cor. 15. 21, 22, 45. Col. 2. 17.—<sup>b</sup> Isai. 53. 11. Dan. 12. 2. John 1. 16.

world from Adam to Moses. 2. That law was not in the world from Adam to Moses, during the space of about 2500 years: for after Adam's transgression, that law was abrogated; and from that time, men were either under the general covenant of grace, given to Adam or Noah; or under that which was specially made with Abraham. 3. That therefore the sins committed were not imputed unto them to death; for they did not sin *after the similitude of Adam's transgression*; that is, they did not, like him, transgress a law, or rule of action, to which death, as the penalty, was annexed. And yet—4. Death reigned over mankind, during the period between Adam and Moses. Therefore, men did not die for their own transgressions, but in consequence of Adam's one transgression. See the note on this passage at the end of the preface, p. xxx.

*Who is the figure of him that was to come*] Adam was the figure, *τύπος*, the type, pattern, or resemblance of him who was to come: i. e. of the Messiah. The correspondence between them appears in the following particulars:—1. Through him, as its spring and fountain, sin became diffused through the world, so that every man comes into the world with sinful propensities: *for, by one man sin entered into the world; and death by sin; and so judgment passed upon all men*, ver. 12. Through Christ, as its spring and fountain, righteousness becomes diffused through the earth; so that every man is made partaker of a principle of grace and truth; *for he is the true light that lighteneth every man that cometh into the world*. John i. 9. 2. *As in Adam all die; so in Christ shall all be made alive*. 1 Cor. xv. 22. *For, since by man came death, by man came also the resurrection of the dead*. ver. 21. 3. As in, or through Adam, guilt came upon all men; so, through Christ, the free gift comes upon all men unto *justification of life*, ver. 18. These alone seem to be the instances, in which a similitude exists between Adam and Christ.

Verse 15. *But not as the offence, so also is the free gift*] The same learned writer quoted above, continues to observe: "It is evident that the apostle, in this and the two following verses, is running a parallel, or making a comparison between the offence of Adam and its consequence; and the opposite gift of God, and its consequences. And in these three verses he shows that the comparison will not hold good in all respects; because the free gift, *χαρισμα*, bestows blessings far beyond the consequences of the offence, and which therefore, have no relation to it. And this was necessary, not only to prevent mistakes concerning the consequence of Adam's offence, and the extent of Gospel grace; but it was also necessary to the apostle's main design; which was not only to prove that the grace of the Gospel extends to all men, so far as it takes off the consequence of Adam's offence, [i. e. death, without the promise or probability of a resurrec-

if through the offence of one, many be dead ; much <sup>a</sup> more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded* <sup>b</sup> unto many.

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<sup>a</sup> Ch. 8. 29. John 3. 16. <sup>b</sup> Isai. 53. 11. Matt. 20. 28. & 26. 28.

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tion,] but that it likewise extends to all men, with respect to the surplusage of blessings ; in which it stretches far beyond the consequences of Adam's offence. For, the grace that takes off the consequence of Adam's offence, and the grace which *abounds* beyond it, are both included in the same χάρισμα, or *free gift*, which should be well observed ; for in this, I conceive, lie the connexion and sinews of the argument : the *free gift*, which stands opposed to Adam's offence ; and which, I think, was bestowed immediately after the offence, Gen. iii. 15, *The seed of the woman shall bruise the serpent's head* ; this gift, I say, includes both the grace which exactly answers to the offence ; and also that part of the grace which stretches far beyond it. And, if the one part of the gift be freely bestowed on all mankind, as the Jews allow, why not the other ? especially, considering that the whole gift stands upon a reason and foundation in excellence and worth, vastly surpassing the malignity and demerit of the offence ; and consequently, capable of producing benefits vastly beyond the sufferings occasioned by the offence. This is the force of the apostle's argument : and therefore, supposing that in the 18th and 19th verses, literally understood, he compares the consequence of Adam's offence, and Christ's obedience, only so far as the one is commensurate to the other ; yet his reasoning, ver. 15, 16, 17. plainly shows, that it is his meaning and intention that we should take into his conclusion the whole of the gift, so far as it can reach, to all mankind."

For, *if through the offence of one, many be dead*] That the *οἱ πολλοί*, *the many*, of the apostle, here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are mortal. And if *the many*, that is *all mankind*, have died through the offence of one ; certainly the *gift by grace*, which abounds unto *τοὺς πολλοὺς*, *the many*, by Christ Jesus, must have reference to every human being. If the consequences of Christ's incarnation and death extend only to a few, or a select number of mankind, which, though they may be considered many in themselves, are few in comparison of the whole human race ; then the consequences of Adam's sin have extended only to a few, or to the same select number : and and if only many, and not all, have fallen, only that many had need of a Redeemer. For, it is most evident, that the same persons are referred to in both clauses of the verse. If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here : though, in the first clause he might have said, without any qualification of the term, *through the offence of one, MANY are dead* : in the second clause, to be consistent with the doctrine of particular redemption, he must have said, *The grace of God, and the gift by grace, hath abounded unto SOME. As by the offence of one, judg-*

16 And not as *it was* by one that sinned, so is the gift : for the judgment *was* by one to condemnation ; but the free gift is of many offences unto justification.

17 For if <sup>a</sup> by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

<sup>a</sup> Or, *by one offence.*

ment came upon all men to condemnation ; so, by the righteousness of one, the free gift came upon **SOME** to justification, ver. 18. *As, by one man's disobedience, MANY were made sinners ; so, by the obedience of one, shall SOME be made righteous*, ver. 19. *As in Adam ALL die ; so in Christ shall SOME be made alive*, 1 Cor. xv. 22. But neither the doctrine nor the thing ever entered the soul of this divinely inspired man:

*Hath abounded unto many.*] That is, Christ Jesus died for every man ; salvation is free for all ; saving grace is tendered to every soul ; and a measure of the Divine light is actually communicated to every heart, John i. 9. And, as the grace is offered, so it may be received ; and hence the apostle says, ver. 17, *they which receive abundance of grace, and of the gift of righteousness, shall reign in life by Christ Jesus* ; and, by receiving, is undoubtedly meant not only the act of receiving, but retaining and improving the grace which they receive ; and, as all may receive, so **ALL** may improve and retain the grace they do receive ; and, consequently, **ALL** may be eternally saved. But of multitudes, Christ still may say, *They WILL not come unto me that they might have life.*

Verse 16. *And not as it was by one that sinned*] That is, the judicial act that followed Adam's sin, (the sentence of death pronounced upon him, and his expulsion from paradise,) took its rise from his *one offence* alone and terminated in condemnation ; but the free gift of God in Christ takes its rise also from the *many offences* which men, in a long course of life, have personally committed ; and the object of this grace is to justify them freely, and bring them to eternal life.

Verse 17. *Death reigned by one*] Death is here personified, and is represented as reigning over the human race ; and death of course, reigns unto death ; he is known as reigning, by the destruction of his subjects.

*Shall reign in life*] Those who receive, retain, and improve the abundant grace offered by Jesus Christ, shall be redeemed from the empire of death, and exalted to the throne of God, to live and reign with him ever, world without end. See Rev. i. 5, 6. ii. 7, 10, 11. iii. 21.

If we carefully compare ver. 15. with ver. 17. we shall find that there is a correspondence between *περισσεύων*, the abounding, ver. 17. and *περισσεύει*, hath abounded, ver. 15. between *της δαψευς της δικαιοσύνης*, the gift of righteousness, i. e. justification, ver. 17. and "

18 Therefore, as <sup>a</sup> by the offence of one, judgment came upon all men to condemnation ; even so <sup>b</sup> by the righteousness of one, the free gift came <sup>c</sup> upon all men unto justification of life.

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<sup>a</sup> Or, by one offence.—<sup>b</sup> Or, by one righteousness.—<sup>c</sup> John 12. 32. Heb. 2. 9.

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*δωρεα εν χαριτι*, the gift by grace, ver. 15. Therefore, if we understand the abounding of grace, and the gift of justification, ver. 17. we shall understand the grace of God, and the gift by grace, which hath abounded unto the many, ver. 15. But the abounding of grace, and the gift of justification, ver. 17. is that grace and gift which is RECEIVED by those who shall reign in eternal life. Reigning in life, is the consequence of receiving the grace and gift. Therefore, receiving the grace, is a necessary qualification on our part, for reigning in life; and this necessarily implies our believing in Christ Jesus, as having died for our offences, receiving the grace so freely offered us; using the means in order to get more grace, and bringing forth the fruits of the Spirit. Receive, must here have the same sense as in Matt. xiii. 20. He heareth the word, and with joy RECEIVETH it. John i. 12, But as many as RECEIVED him, to them gave he power to become the sons of God. John iii. 11, Ye RECEIVE not our witness.—See also ver. 32, 33. John v. 43, I am come in my Father's name, and ye RECEIVE me not. John xii. 48, He that RECEIVETH not my words. John xiii. 20, He that receiveth whomsoever I send, RECEIVETH me. John xiv. 17, The Spirit of truth whom the world cannot RECEIVE. John xvi. 8, I have given them the words which thou gavest me; and they have RECEIVED them. In all these passages it is evident that receiving and not receiving, imply improving or not improving.

Verse 18. *Therefore, as by the offence of one, &c.*] The Greek text of this verse is as follows, *Αρα ουν, ως δι' ενός παραπτώματος, ως παντας ανθρωπους εις κατακριμα· ουτω και δι' ενός δικαιωματος, ως παντας ανθρωπους, εις δικαιωσιν ζωης*; which, literally rendered, stands thus—*Therefore, as by one offence unto all men, unto condemnation; so likewise, by one righteousness unto all men, to justification of life.* This is evidently an elliptical sentence, and its full meaning can be gathered only from the context. He who had no particular purpose to serve, would, most probably understand it, from the context thus—*Therefore, as by one sin, all men came into condemnation; so also, by one righteous act, all men came unto justification of life*; which is more fully expressed in the following verse. Now, leaving all particular creeds out of the question; and taking in the scope of the apostle's reasoning in this, and the preceding chapter; is not the sense evidently this? Through the disobedience of Adam, a sentence of condemnation to death, without any promise or hope of a resurrection, passed upon all men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed, that death shall not finally triumph; for all shall again be restored to life; justice must have its due; and therefore all must die. The mercy of God in Christ Jesus, shall have its due also:



19 For, as by one man's <sup>a</sup> disobedience, many were made sinners ; so, by the obedience of one, shall many be made righteous.

<sup>a</sup> 1 Kings 1. 21. Isai. 53. 4, 5, 6, 10. 2 Cor. 5. 21.

and therefore all shall be put into a salvable state here, and the whole human race shall be raised to life at the great day. Thus, both justice and mercy are magnified ; and neither is exalted at the expense of the other.

The apostle uses three remarkable words in these three verses : 1. *δικαιομα*, justification, ver. 16. 2. *δικαιοσυνη*, which we render righteousness, verse 17. but is best rendered justification, as expressing that pardon and salvation offered to us in the Gospel : see the note, chap. i. 16. 3. *δικαιωσις*, which is also rendered justification, verse 18.

The first word *δικαιομα*, is found in the following places, Luke i. 6. Rom. i. 32, ii. 26. v. 16, 18. viii. 4. Heb. ix. 1, 10. Rev. xv. 4. and xix. 8. to which the reader may refer. *δικαιομα*, signifies, among the Greek writers, the sentence of a judge acquitting the innocent, condemning, and punishing the guilty ; but in the New Testament it signifies whatever God has appointed, or sanctioned as a law ; and appears to answer to the Hebrew משפט יהוה *mishpat Yehovah*, the statute or judgment of the Lord. It has evidently this sense in Luke i. 6. *walking in all the commandments and ORDINANCES, δικαιωμασι*, of the Lord blameless ; and it has the like meaning in the principal places referred to above : but in the verse in question, it most evidently means *absolution, or liberation from punishment*, as it is opposed to *κατακριμ*, condemnation, verse 18.—See the note on ch. i. 16. and see Schleusner in voce.

The second word, *δικαιοσυνη*, I have explained at large in ch. i. 16. already referred to.

The third word, *δικαιωσις*, is used by the Greek writers, almost universally, to denote the punishment inflicted on a criminal, or the *condemnatory sentence* itself ; but in the New Testament, where it occurs only twice, (Rom. iv. 25, *he was raised for our justification, δικαιωσιν*, and chap. v. 18. *unto justification of life, δικαιωσιν, ζωης*,) it evidently signifies the *pardon and remission of sins* ; and seems to be nearly synonymous with *δικαιομα*. Dr. Taylor thinks that "*δικαιοσυνη*, is Gospel pardon and salvation ; and has reference to God's mercy. *δικαιομα*, is our being set quite clear and right ; or our being restored to sanctity, delivered from eternal death, and being brought to eternal life ; and has reference to the power and guilt of sin. And *δικαιωσις*, he thinks may mean no more than our being restored to life at the resurrection." Taking these in their order there is, first, pardon of sin. Secondly, purification of heart, and preparation for glory. Thirdly, the resurrection of the body, and its being made like to his glorious body, so as to become a fit tabernacle for the soul in a glorified state for ever and ever.

20 Moreover, <sup>a</sup> the law entered, that the offence might abound. But where sin abounded, grace did much <sup>b</sup> more abound :

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<sup>a</sup> John 15. 22. Ch. 3. 20. & 4. 15. & 7. 8. Gal. 3. 19, 23.—<sup>b</sup> Luke 7. 47. 1 Tim. 1. 14.

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The same writer observes, that when the apostle speaks of forgiveness of sins, simply, he insists on faith as the condition ; but here, where he speaks of justification of life, he mentions no condition ; and therefore he supposes justification of life, the phrase being understood in a forensic sense, to mean no more than the decree or judgment that determines the resurrection from the dead. This is a favourite point with the doctor, and he argues largely for it : see his notes.

Verse 19. *For, as by one man's disobedience, &c.*] The explanation of this verse has been anticipated in the foregoing.

Verse 20. *The law entered that the offence might abound*] After considering various opinions concerning the true meaning of this verse, (see under verse 12.) I am induced to prefer my own, as being the most simple. By law I understand the Mosaic law. By entering in, *παρεισηλθε*, or rather *coming in privily*, see Gal. i. 4. (the only place where it occurs besides,) I understand the temporary or limited use of that law, which was, as far as its rites and ceremonies are considered, confined to the Jewish people ; and to them only till the Messiah should come : but, considered as the moral law, or rule of conscience and life, it has in its spirit and power been slipt in, introduced into every conscience, that sin might abound, that the true nature, deformity, and extent of sin, might appear ; for by the law is the knowledge of sin : for how can the finer deviations from a straight line be ascertained, without the application of a known straight edge ? Without this rule of right, sin can only be known in a sort of general way : the innumerable deviations from positive rectitude can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that this law should be given, that the true nature of sin might be seen, and that men might be the better prepared to receive the Gospel ; finding that this law worketh only wrath, i. e. denounces punishment, forasmuch as all have sinned. Now, it is wisely ordered of God, that wherever the Gospel goes, there the law goes also ; entering every where, that sin may be seen to abound, and that men may be led to despair of salvation in any other way, or on any terms, but those proposed in the Gospel of Christ. Thus the sinner becomes a true penitent, and is glad, seeing the curse of the law hanging over his soul, to flee for refuge to the hope set before him in the Gospel.

*But where sin abounded*] Whether in the world, or in the heart of the individual, being discovered by this most pure and righteous law ; grace did much more abound : not only pardon for all that is past, is offered by the Gospel, so that all the transgressions for which the soul is condemned to death by the law, are freely and fully for-

21 That as sin hath reigned unto death, even so <sup>a</sup> might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

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<sup>a</sup> 2 Cor. 15. 56, 57. Ch. 6. 16, 21, 23.

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given; but also the Holy Spirit, in the abundance of his gifts and graces, is communicated, so as to prepare the receiver for an exceeding great and eternal weight of glory. Thus the grace of the Gospel not only redeems from death, and restores to life; but brings the soul into such a relationship with God, and into such a participation of eternal glory, as we have no authority to believe ever would have been the portion even of Adam himself, had he even eternally retained his innocence. Thus, where sin abounded; grace did much more abound.

Verse 21. *That as sin hath reigned unto death*] As extensively, as deeply, as universally, as sin, whether implying the act of *transgression*, or the impure principle from which the act proceeds, or both:—hath reigned, subjected the whole earth and all its inhabitants; the whole soul, and all its powers and faculties, unto death, temporal of the body, spiritual of the soul, and eternal of both; even so, as extensively, deeply, and universally, might grace reign, filling the whole earth, and pervading, purifying, and refining the whole soul: through righteousness, through this doctrine of free salvation, by the blood of the Lamb, and by the principle of holiness transfused through the soul by the Holy Ghost: unto eternal life, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is; where he is seen as he is; and where he can be enjoyed without interruption in an eternal progression of knowledge and beatitude: by Jesus Christ our Lord, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find, that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed. Here is glorying, *to Him that loved us, and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, be glory and dominion, for ever and ever. Amen! Hallelujah! The Lord God omnipotent reigneth! Amen, and Amen.*

What highly interesting and momentous truths does the preceding chapter bring to our view! No less than the doctrine of the fall of man from original righteousness; and the redemption of the world by the incarnation and death of Christ. On the subject of the **FALL**, though I have spoken much in the notes on Genesis, chap. iii. yet it may be necessary to make a few further observations:

1. That all mankind have fallen under the empire of death, through this original transgression, the apostle most positively as-

serts ; and few men who profess to believe the Bible, pretend to dispute. This point is indeed ably stated, argued, and proved, by Dr. Taylor, from whose observations the preceding notes are considerably enriched. But there is one point, which I think not less evident : which he has not only not included in his argument, but as far as it came in his way, has argued against it, viz. the degeneracy and moral corruption of the human soul. As no man can account for the death brought into the world, but on the ground of this primitive transgression : so none can account for the moral evil that is in the world on any other ground. It is a fact, that every human being brings into the world with him the seeds of dissolution and mortality. Into this state we are fallen, according to divine revelation, through the one offence of Adam. This fact is proved by the mortality of all men. It is not less a fact, that every man that is born into the world brings with him the seeds of moral evil ; these he could not have derived from his Maker ; for the most pure and holy God can make nothing impure, imperfect, or unholy. Into this state we are reduced, according to the Scripture, by the transgression of Adam ; for by this one man, sin entered into the world, as well as death.

2. The fact, that all come into the world with sinful propensities, is proved by another fact, that every man sins ; that sin is his first work, and that no exception to this has ever been noticed, except in the human nature of Jesus Christ ; and that exempt case is sufficiently accounted for from this circumstance, that it did not come in the common way of natural generation.

3. As like produces its like, if Adam became mortal and sinful, he could not communicate properties which he did not possess ; and he must transmit those which constituted his natural and moral likeness. Therefore, all his posterity must resemble himself. Nothing less than a constant miraculous energy presiding over the formation and developement of every human body and soul, could prevent the seeds of natural and moral evil from being propagated. That these seeds are not produced in men by their own personal transgressions, is most positively asserted by the apostle in the preceding chapter ; and that they exist before the human being is capable of actual transgression, or of the exercise of will and judgment, so as to prefer and determine, is evident to the most superficial observer ; 1st, from the most marked evil propensities of children long before reason can have any influence or control over passion ; and 2dly, it is demonstrated by the death of millions in a state of infancy. It could not, therefore, be personal transgression that produced the evil propensities in the one case ; nor death in the other.

4. While misery, death, and sin, are in the world, we shall have incontrovertible proofs of the fall of man. Men may dispute against the doctrine of original sin ; but such facts as the above, will be a standing irrefragable argument against every thing that can be advanced against the doctrine itself.

5. The justice of permitting this general infection to become diffused, has been strongly oppugned. "Why should the innocent suffer for the guilty?" As God made man to propagate his like on the



earth, his transmitting the same kind of nature with which he was formed, must be a necessary consequence of that propagation. He might, it is true, have cut off for ever, the offending pair; but this, most evidently, did not comport with his creative designs. "But he might have rendered Adam incapable of sin." This does not appear. If he had been incapable of sinning, he would have been incapable of holiness; that is, he could not have been a free agent; or, in other words, he could not have been an intelligent or intellectual being; he must have been a mass of inert and unconscious matter. "But God might have cut them off, and created a new race." He certainly might; and what would have been gained by this? Why, just nothing. The second creation, if of intelligent beings at all, must have been precisely similar to the first; and the circumstances in which these last were to be placed, must be exactly such as infinite wisdom saw to be the most proper for their predecessors; and consequently, the most proper for them. They also must have been in a state of probation; they also must have been placed under a law; this law must be guarded by penal sanctions; the possibility of transgression must be the same in the second case as in the first; and the lapse as probable, because as possible to this second race of human beings, as it was to their predecessors. It was better, therefore, to let the same pair continue, to fulfil the great end of their creation, by propagating their like upon the earth; and to introduce an antidote to the poison, and by a dispensation as strongly expressive of wisdom as of goodness, to make the ills of life, which were the consequences of their transgression, the means of correcting the evil, and through the wondrous economy of grace, sanctifying even these to the eternal good of the soul.

6. Had not God provided a Redeemer, he no doubt, would have terminated the whole mortal story, by cutting off the original transgressors; for it would have been unjust to permit them to propagate their like in such circumstances, that their offspring must be unavoidably and eternally wretched.

God has therefore provided such a Saviour, the merit of whose passion and death should apply to every human being, and should infinitely transcend the demerit of the original transgression, and put every soul that received that grace, (and ALL may,) into a state of greater excellence and glory than that was, or could have been, from which Adam, by transgressing, fell.

7. The state of infants, dying before they are capable of hearing the Gospel; and the state of heathens who have no opportunity of knowing how to escape from their corruption and misery; have been urged as cases of peculiar hardship. But, first, there is no evidence in the whole book of God, that any child dies eternally for Adam's sin. Nothing of this kind is intimated in the Bible; and as Jesus took upon him human nature, and condescended to be born of a woman in a state of perfect helpless infancy, he has, consequently, sanctified this state, and has said, without limitation or exception, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.* We may justly infer, and all the justice as well as the mercy

of the Godhead supports the inference, that all human beings, dying in an infant state, are regenerated by that *grace of God which bringeth salvation to all men*, Tit. ii. 11. and go infallibly to the kingdom of heaven. As to the Gentiles, their case is exceedingly clear. The apostle has determined this; see chap. ii. 14. and 15. and the notes there. He, who in the course of his providence, has withheld from them the *letter* of his word, has not denied them the light and influence of his SPIRIT; and will judge them in the great day, only according to the grace and means of moral improvement with which they have been favoured. No man will be finally damned because he was a Gentile, but because he has not made a proper use of the grace and advantages which God had given him. Thus we see that the Judge of all the earth has done right; and we may rest assured that he will eternally act in the same way.

8. The term FALL we use metaphorically, to signify *degradation*: literally, it signifies *stumbling*, so as to loose the *centre of gravity*, or the *proper poise* of our bodies, in consequence of which we are precipitated to the ground. The term seems to have been borrowed from the παραπτώμα of the apostle, chap. v. 15—18. which we translate *offence*, and which is more literally FALL, from παρα, intensive, and πίπτω, *I fall*, a grievous, dangerous, and ruinous fall, and is properly applied to transgression and sin in general; as every act is a degradation of the soul, accompanied with hurt, and tending to destruction. The term, in this sense, is still in common use; the degradation of a man in power, we term his *fall*; the impoverishment of a rich man we express in the same way: and when a man of piety and probity is overcome by any act of sin, we say he is *fallen*; he has descended from his spiritual eminence, is degraded from his spiritual excellence, is impure in his soul, and becomes again exposed to the displeasure of his God.

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## CHAPTER VI.

We must not abuse the boundless goodness of God by continuing in sin, under the wicked persuasion that the more we sin, the more the grace of God will abound, 1. For, having been baptized into Christ, we have professed thereby to be dead to sin, 2—4. And to be planted in the likeness of his resurrection, 5. For we profess to be crucified with him, to die and rise again from the dead, 6—11. We should not, therefore, let sin reign in our bodies, but live to the glory of God, 12—14. The Gospel makes no provision for living in sin, any more than the law did: and those who commit sin, are the slaves of sin, 15—19. The degrading and afflictive service of sin, and its wages, eternal death; the blessed effects of the grace of God in the heart; of which eternal life is the fruit, 20—23.

**W**HAT shall we say then? <sup>a</sup> Shall we continue in sin, that grace may abound?

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<sup>a</sup> Ch. 3. 8. Ver. 15.

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## NOTES ON CHAPTER VI.

The apostle having proved that salvation both to Jew and Gentile must come through the Messiah. and be received *by faith only*,

2 God forbid. How shall we, that are <sup>a</sup> dead to sin, live any longer therein ?

<sup>a</sup> Ver. 11. Ch. 7. 4. Gal. 1. 19. & 6. 14.

proceeds in this chapter to show the obligations under which both were laid to live a holy life; and the means and advantages they enjoyed for that purpose. This he does, not only as a thing highly and indispensably necessary in itself, for without holiness none can see the Lord; but to confute a calumny which appears to have been gaining considerable ground even at that time; viz. that the doctrine of *justification by faith alone, through the grace of Christ Jesus*, rendered obedience to the moral law useless; and that the more evil a man did, the more the grace of God would abound to him, in his redemption from that evil. That this calumny was then propagated, we learn from chap. iii. 8. and the apostle defends himself against it in the 31st verse of the same, by asserting that his doctrine, far from making void the law, served to establish it. But in this, and the two following chapters, he takes up the subject in a regular, formal manner; and shows both Jews and Gentiles, that the principles of the Christian religion absolutely required a holy heart, and a holy life, and made the amplest provision for both.

Verse 1. *Shall we continue in sin*] It is very likely that these are the words of a believing Gentile; who, having as yet received but little instruction, for he is but just brought out of his heathen state to believe in Christ Jesus, might imagine, from the manner in which God had magnified his mercy in blotting out his sin, on his simply believing on Christ; that, suppose he even gave way to the evil propensities of his own heart, his transgressions could do him no hurt, now that he was in the favour of God. And we need not wonder that a Gentile, just emerging from the deepest darkness, might entertain such thoughts as these; when we find that eighteen centuries after this, persons have appeared in the most Christian countries of Europe, not merely asking such a question, but defending the doctrine with all their might; and asserting in the most unqualified manner, "that believers were under no obligation to keep the moral law of God; that Christ had kept it for them; that his keeping it was *imputed to them*; and that God, who had exacted it from Him, who was their Surety and Representative, would not exact it from them; forasmuch as it would be injustice to require two payments for one debt." These are the *Antinomians* who once flourished in this land, and whose race is not yet utterly extinct.

Verse 2. *God forbid!* Μὴ γένοιτο, *let it not be, by no means; far from it; let not such a thing be mentioned!*—Any of these is the meaning of the Greek phrase, which is a strong expression of surprise and disapprobation: and is not properly rendered by our *God forbid*; which, though it may express the same thing, yet it is not proper to make the sacred NAME so familiar on such occasions.

3 Know ye not, that <sup>a</sup> so many of us as <sup>b</sup> were baptized into Jesus Christ, <sup>c</sup> were baptized into his death?

4 Therefore, we are <sup>c</sup> buried with him by baptism into death: that <sup>d</sup> like as Christ was raised up from the dead by <sup>e</sup> the glory of the Father, <sup>f</sup> even so we also should walk in newness of life.

<sup>a</sup> Col. 3. 3. 1 Pet. 2. 24.—<sup>b</sup> Or, *are*.—<sup>c</sup> 1 Cor. 15. 29.—<sup>d</sup> Col. 2. 12.—<sup>e</sup> Ch. 8. 11. 1 Cor. 6. 14. 2 Cor. 13. 4.—<sup>f</sup> John 2. 11. & 11. 40.—<sup>g</sup> Gal. 6. 15. Eph. 4. 22, 23, 24. Col. 3. 10.

*How shall we, that are dead to sin*] The phraseology of this verse is common among Hebrews, Greeks, and Latins. To *DIE* to a thing, or person, is to have nothing to do with it or him; to be totally separated from them: and to *LIVE* to a thing or person, is to be wholly given up to them; to have the most intimate connexion with them. So Plautus, Clitell. iii. 1, 16, *Nihil mecum tibi, MORTUUS TIBI SUM. I have nothing to do with thee; I am DEAD to thee.* Persa. i. 1. 20, *Mihi quidem tu jam MORTUUS ERAS, quai te non visitavi. Thou wert DEAD to me, because I have not visited thee.* So Ælian, Var. Hist. iii. 13. *Οτι φιλονοτατον εθος το των Ταπυρων, τοσ ουτον, ωσε ξην αυτους εν οινω, και το πλεισον του βιου εν τη προς αυτον, ομιλια, καταναλίσκειν.* “*The Tapyrians are such lovers of wine, that they LIVE in wine; and the principal part of their LIFE is DEVOTED to it.*” They live to wine; they are insatiable drunkards. See more examples in Wetstein and Rosenmüller.

Verse 3. *Know ye not, &c.*] Every man who believes the Christian religion, and receives baptism as the proof that he believes it, and has taken up the profession of it, is bound thereby to a life of righteousness. To be baptized into Christ, is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts.

*Baptized into his death?*] That, as Jesus Christ, in his crucifixion, died completely, so that no spark of the natural or animal life remained in his body; so, those who profess his religion, should be so completely separated and saved from sin, that they have no more connexion with it, nor any more influence from it, than a dead man has with or from his departed spirit.

Verse 4. *We are buried with him by baptism into death*] It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; *the man is risen again; he is alive!* He was, therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments. I say it is probable that the apostle alludes to this mode of immersion: but it is not absolutely certain that he does so, as some do imagine; for, in the next verse, our being incorporated into Christ by bap-



5 <sup>a</sup> For, if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection :

<sup>a</sup> Phil. 3. 10, 11.

tism is also denoted by our being *planted*, or rather *grafted together in the likeness of his death* : and Noah's ark *floating* upon the water, and *sprinkled by the rain from heaven*, is a figure corresponding to baptism, 1 Pet. iii. 20, 21. but neither of these gives us the same idea of the outward form, as *burying*. We must be careful, therefore, not to lay too much stress on such circumstances. Drowning among the ancients was considered the most noble kind of death : some think that the apostle may allude to this. The grand point is, that this baptism represents our *death to sin*, and our *obligation to walk in newness of life* ; without which, of what use can it, or any other rite be ?

*Raised up from the dead by the glory of the Father*] From this we learn that, as it required the glory of the Father, that is, his glorious energy to raise up from the grave the dead body of Christ, so it requires the same glorious energy to quicken the dead soul of a sinner, and enable him to walk in newness of life.

Verse 5. *For if we have been planted together*] Συμφυτοὶ γεγεννημένοι; Dr. Taylor observes, that our translation does not completely express the apostle's meaning. Τα συμφυτά, are such plants as grow, the one *upon*, and *in the other*, deriving sap and nourishment from it, as the misletoe upon the oak ; or the scion upon the stock in which it is grafted. He would therefore translate the words, *For if we have been growers together with Christ in the likeness of his death*, (or in that which is like his death,) *we shall be also growers together with him in the likeness of his resurrection* ; or in that which is like his resurrection. He reckons it a beautiful metaphor, taken from grafting, or making the scion grow together with the new stock.

But, if we take the word *planted*, in its usual sense, we shall find it to be a metaphor, as beautiful and as expressive as the former. When the seed, or plant, is inserted in the ground, it derives from that ground all its nourishment, and all those juices by which it becomes developed ; by which it increases in size, grows firm, strong, and vigorous ; and puts forth its leaves, blossoms, and fruit. The death of Jesus Christ is represented as the cause whence his fruitfulness, as the Author of eternal salvation to mankind, is derived ; and genuine believers in him, are represented as being planted in this death, and growing out of it ; deriving their growth, vigour, firmness, beauty, and fruitfulness, from it. In a word, it is by his death that Jesus Christ redeems a lost world : and it is from that vicarious death that believers derive that pardon and holiness which make them so happy in themselves, and so useful to others. This sacrificial death is the soil in which they are planted ; and from which they derive their life, their fruitfulness, and their final glory.

6 Knowing this, that <sup>a</sup> our old man is crucified with him, that <sup>b</sup> the body of sin might be destroyed, that henceforth we should not serve sin.

7 For <sup>c</sup> he that is dead is <sup>d</sup> freed from sin.

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<sup>a</sup> Gal. 2. 20. 5. 24. & 5. 14. Eph. 4. 22. Col. 3. 5, 9.—<sup>b</sup> Col. 2. 11.—<sup>c</sup> 1 Pet. 4. 1.  
<sup>d</sup> Gr. *justified*.

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Verse 6. *Our old man is crucified with him*] This seems to be a farther extension of the same metaphor. When a seed is planted in the earth, it appears as if the whole body of it perished. All seeds, as they are commonly termed, are composed of two parts: the germ, which contains the rudiments of the future plant; and the lobes, or body of the seed, which, by their decomposition in the ground, become the first nourishment to the extremely fine and delicate roots of the embryo plant; and support it till it is capable of deriving grosser nourishment from the common soil. The body dies, that the germ may live. Parables cannot go on all fours: and in metaphors, or figures, there is always some one, (or more,) remarkable property by which the doctrine intended is illustrated. To apply this to the purpose in hand: how is the principle of life which Jesus Christ has implanted in us, to be brought into full effect, vigour, and usefulness? By the destruction of the body of sin, our old man, our wicked, corrupt, and fleshly self, is to be crucified; to be as truly slain, as Christ was crucified: that our souls may as truly be raised from a death of sin, to a life of righteousness, as the body of Christ was raised from the grave, and afterward ascended to the right hand of God. But how does this part of the metaphor apply to Jesus Christ? Plainly and forcibly. Jesus Christ took on him a body; a body *in the likeness of sinful flesh*, Rom. viii. 3. and gave up that body to death; through which death alone, an atonement was made for sin; and the way laid open for the vivifying Spirit to have the fullest access to, and the most powerful operation in, the human heart. Here, the body of Christ dies, that he may be a quickening Spirit to mankind. Our body of sin is destroyed by this quickening Spirit, that henceforth we should live unto him who died and rose again. Thus the metaphor, in all its leading senses, is complete; and applies most forcibly to the subject in question. We find that *παλαιος ανθρωπος*, *the old man*, used here and in Eph. iv. 22. and Col. iii. 9. is the same as *the flesh with its affections and lusts*, Gal. v. 24.; and *the body of the sins of the flesh*, Col. ii. 11. And the very same which the Jewish writers term *אדם הקדמון* *Adam hakadamoni*, *the old Adam*; and which they interpret by *יצר הרע* *yetsar harâ*, “evil concupiscence,” the same which we mean by indwelling sin, or the infection of our nature, in consequence of the fall. From all which we may learn, that the design of God is to counterwork and destroy the very spirit and soul of sin, that we shall no longer serve it, *δουλεύειν*, no longer be its slaves. Nor shall it any more be capable of performing its essential functions, than a dead body can perform the functions of natural life.

Verse 7. *He that is dead is freed from sin.*] *ἀσιναισται*, literally,

8 Now <sup>a</sup> if we be dead with Christ, we believe that we shall also live with him :

9 Knowing that <sup>b</sup> Christ being raised from the dead dieth no more ; death hath no more dominion over him.

<sup>a</sup> 2 Tim. 2. 11.—<sup>b</sup> Rev. 1. 18.

is justified from sin ; or, is freed or delivered from it. Does not this simply mean, that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his old man, all his evil propensities, destroyed ; so that he is not only justified freely from all sin, but wholly sanctified unto God ? The context shows that this is the meaning. Every instance of violence is done to the whole scope and design of the apostle, by the opinion, that this “text is a proof that believers are not fully saved from sin, in this life ; because only he that is dead, is freed from sin.” Then death is his justifier and deliverer ! Base and abominable insinuation, highly derogatory to the glory of Christ ! Dr. Dodd, in his note on the preceding verse, after some inefficient criticism on the word *καταργηθῆναι*, *destroyed*, which, he thinks, should be rendered *enervated*, has the following most unevangelical sentiment—“The body of sin in believers, is, indeed, an enfeebled, conquered and deposed tyrant, and the stroke of death finishes its destruction.” So then, the death of Christ, and the influences of the Holy Spirit, were only sufficient to depose and enfeeble the tyrant sin ; but our death must come in to effect his total destruction ! Thus our death is at least partially our saviour : and thus, that which was an effect of sin, (for sin entered into the world, and death by sin,) becomes the means of finally destroying it ! That is, the effect of a cause can become so powerful as to re-act upon that cause, and produce its annihilation ! The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone, that cleanses from all unrighteousness ; and the sanctification of a believer, is no more dependent on death than his justification. If it be said, “that believers do not cease from sin till they die ;” I have only to say, they are such believers as do not make a proper use of their faith. And what can be said more of the whole herd of transgressors and infidels ? They cease to sin, when they cease to breathe. If the Christian religion bring no other privileges than this to its upright followers, well may we ask, wherein doth the wise man differ from the fool, for they have both one end ? But the whole Gospel teaches a contrary doctrine.

Verse 8. *Now if we be dead with Christ*] According to what is stated in the preceding verses. See particularly on the 5th verse.

Verse 9. *Christ being raised from the dead, dieth no more*] So we, believing in Christ Jesus, and having a death unto sin, and a life unto righteousness, should sin no more. If we be risen indeed with Christ, we should seek the things above ; and set our affections on things above ; and not on the earth. The man who walks in hum-

10 For, in that he died, <sup>a</sup> he died unto sin once : but in that he liveth, <sup>b</sup> he liveth unto God.

11 Likewise reckon ye also yourselves to be <sup>c</sup> dead indeed unto sin, but <sup>d</sup> alive unto God through Jesus Christ our Lord.

12 <sup>e</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

<sup>a</sup> Heb. 9. 27, 28.—<sup>b</sup> Luke 20. 38.—<sup>c</sup> Ver. 2.—<sup>d</sup> Gal. 2. 19.—<sup>e</sup> Psa. 19. 13. & 119. 133.

ble, loving obedience, to an indwelling Christ, sin has no more dominion over his soul, than death has over the immortal and glorified body of his Redeemer.

Verse 10. *He died unto sin once*] On this clause Rosenmüller speaks thus—"Τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ἁπλᾶς· propter peccatum mortuus est semel, et quidem miserâ morte. Τῇ ἁμαρτίᾳ, i. e. ὑπὲρ τῆς ἁμαρτίας, ad expianda peccata ; Res ipsa docet aliter homines, ἀποθνῄσκειν τῇ ἁμαρτίᾳ, aliter Christum : amat Paulus parallelismum, in quo interpretando multâ cautione opus est." "*He died unto sin once* : i. e. *he died on account of sin*, and truly a miserable death. Τῇ ἁμαρτίᾳ, is the same as ὑπὲρ τῆς ἁμαρτίας, *for the expiation of sin*. Common sense teaches us that men die to sin in one sense ; Christ in another : St. Paul loves parallelisms, in the interpretation of which there is need of much caution." From the whole scope of the apostle's discourse, it is plain that he considers the death of Christ, as a death or sacrifice for sin ; a sin-offering : in this sense no man has ever died for sin, or ever can die.

Verse 11. *Reckon ye also yourselves to be dead*] Die as truly unto sin, as he died for sin. Live as truly unto God, as he lives with God. This seems to be the spirit of the apostle's meaning.

Verse 12. *Let not sin therefore reign*] This is a prosopopœia, or personification. Sin is represented as a king, ruler, or tyrant, who has the desires of the mind, and the members of the body under his control ; so that by influencing the passions, he governs the body. Do not let sin reign ; do not let him work ; that is, let him have no place, no being, in your souls ; because, wherever he is, he governs, less or more : and indeed sin is not sin without this. How is sin known ? By evil influences in the mind, and evil acts in the life. But do not these influences and these acts prove his dominion ? Certainly, the very existence of an evil thought to which passion or appetite attaches itself, is a proof that there sin has dominion ; for without dominion such passions could not be excited. Wherever sin is felt, there sin has dominion ; for sin is *sin* only as it works in action or passion against God. Sin cannot be a quiescent thing ; if it do not work, it does not exist.

*That ye should obey it in the lusts thereof.*] Αὕτη ἐστὶν ἐπιθυμία αὐτοῦ. This clause is wanting in the most ancient and reputable MSS. and in the principal versions : Griesbach has left it out of



13 Neither yield ye your <sup>a</sup> members as <sup>b</sup> instruments of unrighteousness unto sin ; but <sup>c</sup> yield yourselves unto God, as those that are alive from the dead ; and your members as instruments of righteousness unto God.

14 For <sup>d</sup> sin shall not have dominion over you : for ye are not under the law. but under grace.

<sup>a</sup> Ch. 7. 5. Col. 3. 5. James 4. 1.—<sup>b</sup> Gr. *arms or weapons*. <sup>c</sup> Ch. 12. 1. 1 Pet. 2. 24. & 4. 2.—<sup>d</sup> Ch. 7. 4, 6. & 8. 2. Gal. 5. 18.

his text ; and professor White says, *certissimè delenda*. “These words should certainly be expunged :” they are not necessary to the apostle’s argument ; it was enough to say, let not sin reign in your mortal bodies, that ye should obey it. If it be there, it will reign there ; and its reign supposes, necessarily, the subjection of that in which it reigns. A king reigns when his laws are enforced ; and the people obey them. When there is no executive government, there is no reign. There may be a royal shadow there, but there is no king.

Verse 13. *Neither yield ye your members*] Do not yield to temptation. It is no sin to be tempted : the sin lies in yielding. While the sin exists only in Satan’s solicitation, it is the devil’s sin, not ours : when we yield, we make the devil’s sin our own ; then we enter into temptation. Resist the devil, and he will flee from you. Satan himself cannot force you to sin ; till he wins over your will, he cannot bring you into subjection. You may be tempted ; but yield not to the temptation.

*Yield yourselves unto God*] Let God have your wills ; keep them ever on his side ; there, they are safe ; and there, they will be active. Satan cannot force the will ; and God will not. Indeed it would cease to be will, were it forced by either ; it is essential to its being that it be free.

*And your members as instruments, &c.*] Let soul and body be employed in the service of your Maker : let him have your hearts ; and with them, your heads, your hands, your feet. Think and devise what is pure : speak what is true, and to the use of edifying : work that which is just and good ; and walk steadily in the way that leads to everlasting felicity. Be holy within, and holy without.

Verse 14. *Sin shall not have dominion over you*] God delivers you from it ; and if you again become subject to it, it will be the effect of your own choice or negligence.

*Ye are not under the law*] That law which exacts obedience without giving power to obey : that condemns every transgression and every unholy thought, without providing for the extirpation of evil, or the pardon of sin.

*But under grace.*] Ye are under the merciful and beneficent dispensation of the Gospel : that, although it requires the strictest conformity to the will of God, affords sufficient power to be thus conformed, and in the death of Christ, has provided pardon for all that is past, and grace to help in every time of need.

15 What then ? shall we sin, <sup>a</sup> because we are not under the law, but under grace ? God forbid.

16 Know ye not, that <sup>b</sup> to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whe-

<sup>a</sup> 1 Cor. 9. 21.—<sup>b</sup> Matt. 6. 24. John 8. 34. 2 Pet. 2. 19.

Verse 15. *Shall we sin, because we are not under the law*] Shall we abuse our high and holy calling, because we are not under that law that makes no provision for pardon ; but are under that Gospel which has opened the fountain to wash away all sin and defilement ? Shall we sin because grace abounds ? Shall we do evil that good may come of it ? This be far from us !

Verse 16. *To whom ye yield yourselves*] Can ye suppose that you should continue to be the servants of Christ, if ye give way to sin ? Is he not the master who exacts the service, and to whom the service is performed ? Sin, is the service of Satan ; righteousness, the service of Christ. If ye sin, ye are the servants of Satan, and not the servants of God.

The word *δουλος*, which we translate *servant*, properly signifies *slave* : and a slave among the Greeks and Romans was considered as his master's property : and he might dispose of him as he pleased. Under a bad master, the lot of the slave was most oppressive and dreadful ; his ease and comfort were never consulted ; he was treated worse than a beast ; and, in many cases, his life hung on the mere caprice of the master. This state is the state of every poor miserable sinner ; he is the slave of Satan, and his own evil lusts and appetites are his most cruel task-masters. The same word is applied to the servants of Christ, the more forcibly to show that they are their Master's property ; and that, as he is infinitely good and benevolent, therefore, his service must be perfect freedom. Indeed, he exacts no obedience from them, which he does not turn to their eternal advantage, for this master has no self-interest to secure. See on chap. i. 1.

Verse 17. *But God be thanked, that ye were the servants of sin*] This verse should be read thus :—*But thanks be to God, that, although ye were the servants of sin, nevertheless, ye have obeyed from the heart that form of doctrine that was delivered unto you ; or, that mould of teaching into which ye were cast.* The apostle does not thank God that they were sinners ; but that, although they were such, they had now received and obeyed the Gospel.

*That form of doctrine*] *τύπον διδασχης* ; here Christianity is represented under the notion of a mould, or die, into which they were cast ; and from which they took the impression of its excellence.—The figure upon this die is the image of God, righteousness and true holiness, which was stamped on their souls, in believing the Gospel, and receiving the Holy Ghost. The words *εἰς ὃν παρεδόθητε τύπον*, refer to the melting of metal : which, when it is liquified, is cast into the mould, that it may receive the impression that is sunk, or cut in

ther of sin unto death, or of obedience unto righteousness ?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the <sup>a</sup> heart that form of <sup>b</sup> doc- which was delivered you.

18 Being then <sup>c</sup> made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

20 For when ye were <sup>d</sup> the servants of sin ye were free <sup>e</sup> from righteousness.

<sup>a</sup> 2 Tim. 1. 13.—<sup>b</sup> Gr. *whereto ye are delivered*.—<sup>c</sup> John 8. 32. 1 Cor. 7. 22. Gal. 5. 1. 1 Pet. 2. 16.—<sup>d</sup> John 8. 34.—<sup>e</sup> Gr. *to righteousness*.

the mould : and therefore the words may be literally translated, *into which mould of doctrine ye have been cast*. They were melted down under the preaching of the word, and then were capable of being cast into its mould, and receiving the stamp of its purity.

Verse 18. *Being then made free from sin*] *Ελευθερωθεντες* is a term that refers to the manumission of a slave. They were redeemed from the slavery of sin, and became the servants of righteousness. Here is another *prosopopœia* ; both sin and righteousness are personified : sin can enjoin no good and profitable work. Righteousness can require none that is unjust or injurious.

Verse 19. *I speak after the manner of men*] This phrase is often used by the Greek writers, to signify what was *easy to be comprehended* ; what was *ad captum vulgi*, level with common understandings ; delivered in a popular style ; what was different from the high flights of the poets, and the studied sublime obscurity of the philosophers.

*Because of the infirmity of your flesh*] As if he had said, I make use of metaphors and figures connected with well known natural things ; with your trades and situation in life ; because of your inexperience in heavenly things, of which ye are only just beginning to know the nature and the names.

*Servants to uncleanness, &c.*] These different expressions show how deeply immersed in, and enslaved by sin, these Gentiles were, before their conversion to Christianity. Several of the particulars are given in the first chapter of this epistle.

Verse 20. *Ye were free from righteousness*] These two servitudes are incompatible : if we cannot serve God and mammon, surely we cannot serve Christ and Satan. We must be either sinners or saints : God's servants, or the devil's slaves. It cannot be, as a good mistaken man has endeavoured to sing :—

“ To good and evil equal bent,  
I'm both a devil and a saint.”

21 <sup>a</sup> What fruit had ye then in those things whereof ye are now ashamed ? for <sup>b</sup> the end of those things is death.

22 But now <sup>c</sup> being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For <sup>d</sup> the wages of sin is death ; but <sup>e</sup> the gift of God is eternal life through Jesus Christ our Lord.

<sup>a</sup> Ch. 7. 5.—<sup>b</sup> Ch. 1. 32.—<sup>c</sup> John 8. 32.—<sup>d</sup> Gen. 2. 17. Ch. 5. 12. James 1. 15.—  
<sup>e</sup> Ch. 2. 7. & 5. 17. 21. 1 Pet. 1. 4.

I know not whether it be possible to paint the utter prevalence of sin in stronger colours than the apostle does here, by saying *they were FREE from righteousness*. It seems tantamount to that expression in Genesis, chap. vi. ver. 5. where speaking of the total degeneracy of the human race, the writer says, *every imagination of the thoughts of his heart was only evil continually*. They were all corrupt ; they were altogether abominable ; there was none that did good ; no, not one.

Verse 21. *What fruit had ye then in those things*] God designs, that every man shall reap benefit by his service. What benefit have ye derived from the service of sin ?

*Whereof ye are now ashamed*] Ye blush to remember your former life. It was scandalous to yourselves, injurious to others, and highly provoking to God.

*The end of those things is death*] Whatever sin may promise of pleasure or advantage, the end to which it necessarily tends, is the destruction of body and soul.

Verse 22. *But now being made free from sin*] As being *free from righteousness* is the finished character of a sinner ; so being *made free from sin*, is the finished character of a genuine Christian.

*And become servants to God*] They were transferred from the service of one master to that of another : they were freed from the slavery of sin, and engaged in the service of God.

*Fruit unto holiness*] Holiness of heart was the principle ; and righteousness of life the fruit.

Verse 23. *For the wages of sin is death*] The second death, everlasting perdition. Every sinner earns this, by long, sore, and painful service. Oh ! what pains do men take to get to hell ! Early and late they toil at sin ; and would not divine justice be in their debt, if it did not pay them their due wages ?

*But the gift of God is eternal life*] A man may MERIT hell, but he cannot MERIT heaven. The apostle does not say that the wages of righteousness is eternal life : no, but that this eternal life, even to the righteous, is το χαρισμα του Θεου, THE gracious GIFT of GOD : and even this gracious gift comes through Jesus Christ our Lord. He alone has procured it ; and it is given to all those who find redemption in his blood. A sinner goes to hell, because he deserves it ; a



righteous man goes to heaven, because Christ has died for him : and communicated that grace by which his sin is pardoned, and his soul made holy. The word *ο-λωνα*, which we here render *wages*, signified the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death : he has misery because he sins. Sin constitutes hell ; the sinner has a hell in his own bosom ; all is confusion and disorder where God does not reign ; every indulgence of sinful passions increases the disorder, and consequently the misery of a sinner. If men were as much in earnest to get their souls saved, as they are to prepare them for perdition, heaven would be highly peopled ; and devils would be their own companions. And will not the living lay this to heart ?

1. In the preceding chapter we see the connexion that subsists between the doctrines of the Gospel, and the practice of Christianity. A doctrine, is a teaching, instruction, or information concerning some truth that is to be believed, as essential to our salvation. But all teaching that comes from God, necessarily leads to him. That Christ died for our sins, and rose again for our justification, is a glorious doctrine of the Gospel. But this is of no use to him who does not die to sin, rise in the likeness of Christ's resurrection, and walk in newness of life : this is the use that should be made of the doctrine. Every doctrine has its use ; and the use of it consists in the practice founded on it. We hear there is a free pardon ; we go to God and receive it : we hear that we may be made holy ; we apply for the sanctifying Spirit : we hear there is a heaven of glory, into which the righteous alone shall enter ; we watch and pray, believe, love, and obey, in order that, when he doth appear, we may be found of Him in peace, without spot, and blameless. Those are the doctrines ; these are the uses or practices founded on those doctrines.

2. It is strange that there should be found a person believing the whole Gospel system, and yet living in sin ! SALVATION FROM SIN is the long continued sound, as it is the spirit and design of the Gospel. Our Christian name, our baptismal covenant, our profession of faith in Christ, and avowed belief in his word, all call us to this. Can it be said that we have any louder calls than these ? Our self-interest, as it respects the happiness of a godly life, and the glories of eternal blessedness ; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, seconds most powerfully the above calls. Reader, lay these things to heart ; and answer this question to God : *How shall I escape, if I neglect so great salvation ?* And then, as thy conscience shall answer, let thy mind and thy hand begin to act.

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## CHAPTER VII.

The law has power over a man as long as he lives, 1. And a wife is bound to her husband only as long as he lives, 2, 3. Christian believers are delivered from the Mosaic law by Christ Jesus, and united to God, 5, 7. By the law, is the knowledge of sin, 8. But it gives no power over it, 9—11. Yet it is holy, just, and good, 12. How it convinces of sin, and brings into bondage, 13—24. No deliverance from its curse but by Jesus Christ, 25.

**K** NOW ye not, brethren, (for I speak to them that know the law,) how <sup>a</sup> that the law hath dominion over a man as long as he liveth?

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<sup>a</sup> Ch. 6. 14. Numb. 5. 11-31.

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#### NOTES ON CHAPTER VII.

The apostle having, in the preceding chapter, shown the converted Gentiles the obligations they were under to live a holy life: addresses himself here to the Jews, who might hesitate to embrace the Gospel; lest, by this means, they should renounce the law, which might appear to them as a renunciation of their allegiance to God. As they rested in the law, as sufficient for justification and sanctification; it was necessary to convince them of their mistake. - That the law was insufficient for their justification, the apostle had proved, in chapters iii. iv. and v.; that it is insufficient for their sanctification he shows in this chapter; and introduces his discourse by showing that a believing Jew is discharged from his obligations to the law; and is at liberty to come under another, and much happier constitution, viz. that of the Gospel of Christ, 1-4. In the 5th verse he gives a general description of the state of a Jew, in servitude to sin, considered as under mere law. In the 6th verse he gives a summary account of the state of a Christian or believing Jew, and the advantages he enjoys under the Gospel. Upon the 5th verse he comments, from ver. 7. to the end of the chapter, and upon the 6th verse he comments, chap. viii. 1-11.

In explaining his position in the 5th verse, he shows—1. That the law reaches to all the branches and latent principles of sin, ver. 7. 2. That it subjected the sinner to death, ver. 8—12. without the expectation of pardon. 3. He shows the reason why the Jew was put under it, ver. 13. 4. He proves that the law, considered as a rule of action, though it was spiritual, just, holy, and good in itself, yet was insufficient for sanctification, or for freeing a man from the power of inbred sin. For, as the prevalency of sensual appetites cannot wholly extinguish the voice of reason and conscience: a man may acknowledge the law to be holy, just, and good, and yet his passions reign within him, keeping him in the most painful and degrading servitude, while the law supplied no power to deliver him from them, ver. 14—24. as that power can only be supplied by the grace of Jesus Christ, ver. 25. See Taylor.

Verse 1. *For I speak to them that know the law*] This is a proof that the apostle directs this part of his discourse to the Jews.

*As long as he liveth*] Or, *as long as it liveth*: law does not extend its influence to the dead; nor do abrogated laws bind. It is all the same whether we understand these words as speaking of a law abrogated, so that it cannot command; or of its objects, being dead, so that it has none to bind. In either case the law has no force.

Verse 2. *For the woman which hath a husband*] The apostle illustrates his meaning by a familiar instance. A married woman is

2 For <sup>a</sup> the woman which hath a husband is bound by the law to *her* husband so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then <sup>b</sup> if while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so, that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become <sup>c</sup> dead to the law by the body of Christ ; that ye should be married to another, *even* to him who is raised from the dead, that we should <sup>d</sup> bring forth fruit unto God.

<sup>a</sup> 1 Cor. 7. 39.—<sup>b</sup> Matt. 5. 32.—<sup>c</sup> Ch. 8. 2. Gal. 2. 19. & 5. 18. Eph. 2. 15. Col. 2. 14.  
<sup>d</sup> Gal. 5. 22.

bound to her husband while he lives ; but when her husband is dead, she is discharged from the law, by which she was bound to him alone.

Verse 3. *So then, if while her husband liveth*] The object of the apostle's similitude is to show, that each party is equally bound to the other ; but that the death of either dissolves the engagement.

*So—she is no adulteress, though she be married to another*] And do not imagine that this change would argue any disloyalty in you to your Maker ; for, as he has determined that this law of ordinances shall cease, you are no more bound to it than a woman is to a deceased husband ; and are as free to receive the Gospel of Christ, as a woman, in such circumstances, would be to re-marry.

Verse 4. *Wherefore, my brethren*] This is a parallel case. You were once under the law of Moses, and were bound by its injunctions ; but now ye are become dead to that law ; a modest inoffensive mode of speech, for *the law, which was once your husband, is dead* ; God has determined that it shall be no longer in force ; so that now, as a woman whose husband is dead, is freed from the law of that husband, or from her conjugal vow, and may legally be married to another : so God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah. That advent has taken place, the law has, consequently, ceased, and now ye are called to take on you the yoke of the Gospel, and lay down the yoke of the law ; and this is the design of God, that you should do so.

*That ye should be married to another—who is raised from the dead*] As *Christ is the end of the law for righteousness to every one that believeth*, the object of God in giving the law, was to unite you to Christ ; and as he has died, he has not only abolished that law which condemns every transgressor to death, without any hope of a revival ; but he has also made that atonement for sin by his own death, which is represented in the sacrifices prescribed by the law. And as Jesus Christ is *risen again from the dead*, he has thereby given the

5 For, when we were in the flesh, the <sup>a</sup> motions of sins, which were by the law, <sup>b</sup> did work in our members <sup>c</sup> to bring forth fruit unto death.

6 But now we are delivered from the law, that <sup>d</sup> being dead wherein we were held; that we should serve <sup>e</sup> in newness of spirit, and not *in* the oldness of the letter.

<sup>a</sup> Gr. *passions*.—<sup>b</sup> Ch. 6. 13.—<sup>c</sup> Ch. 6. 21. Gal. 5. 19. James 1. 15.—<sup>d</sup> Or, *being dead to that*. Ch. 6. 2. Ver. 4.—<sup>e</sup> Ch. 2. 23. 2 Cor. 3. 6.

fullest proof, that by his death he has procured the resurrection of mankind; and made that atonement required by the law.

*That we should bring forth fruit unto God*] We, Jews, who believe in Christ, have, in consequence of our union with him, received the gifts and graces of the Holy Spirit; so that we bring forth that fruit of holiness unto God, which, without this union, it would be impossible for us to produce. Here is a delicate allusion to the case of a promising and numerous progeny, from a legitimate and happy marriage.

Verse 5. *For, when we were in the flesh*] When we were without the Gospel, in our carnal unregenerated state, though believing the law of Moses, and performing the rites and offices of our religion.

*The motions of sins, which were by the law*] Τα παθηματα των αμαρτιων, the *passions of sins*, the *evil propensities to sins*;—to every particular sin, there is a *propensity*; one propensity does not excite to all kinds of sinful acts; hence the apostle uses the plural number, the *PASSIONS* or *propensities of sins*; sins being not more various than their propensities in the unregenerate heart, which excite to them. These παθηματα, *propensities*, constitute the *fallen nature*; they are the disease of the heart; the pollution and corruption of the soul.

*Did work in our members*] The evil propensity acts, εν τοις μελεσιν, in the whole nervous and muscular system; applying that stimulus to every part which is necessary to excite it to action.

*To bring forth fruit unto death*] To produce those acts of transgression which subject the sinner to death temporal and eternal. When the apostle says, *the motions of sins, which were by the law*; he points out a most striking and invariable characteristic of sin; viz. its rebellious nature: it ever acts *against law*, and the most powerfully against known law. Because the law requires obedience; therefore it will transgress. The law is equally against evil passions and evil actions; and both these exert themselves against it. So, these motions which were by the law, became roused into the most powerful activity, by the prohibitions of the law. They were comparatively dormant till the law said, *thou shalt not do this, thou shalt do that*; then, the rebellious principle in the evil propensity became roused, and acts of transgression, and omissions of duty were the immediate consequences.

Verse 6. *But now we are delivered from the law*] We, who have believed in Christ Jesus, are delivered from that yoke by which we



7 What shall we say then ? *Is the law sin ?* God forbid. Nay, <sup>a</sup> I had not known sin but by the law ; for, I had not known <sup>b</sup> lust, except the law had said, <sup>c</sup> Thou shalt not covet. ,

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<sup>a</sup> Ch. 3. 20.—<sup>b</sup> Or, *concupiscence*.—<sup>c</sup> Exod. 20. 17. Deut. 5. 21. Acts 20, 33. Ch. 13. 9.

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were bound, which sentenced every transgressor to perdition, but provided no pardon even for the penitent ; and no sanctification for those who are weary of their inbred corruptions.

*That being dead wherein we were held*] To us believers in Christ, this command is abrogated ; we are transferred to another constitution ; that law which kills, ceases to bind us : it is dead to us who have believed in Christ Jesus, who is the end of the law for justification and salvation to every one that believes.

*That we should serve in newness of spirit*] We are now brought under a more spiritual dispensation ; now we know the spiritual import of all the Mosaic precepts. We see that the law refers to the Gospel, and can only be fulfilled by the Gospel.

*The oldness of the letter.*] The merely literal rites, ceremonies, and sacrifices, are now done away ; and the *newness of the Spirit*, the true intent and meaning of all are now fully disclosed ; so that we are removed from an imperfect state into a state of perfection and excellence. We sought justification and sanctification, pardon and holiness, by the law ; and have found that the law could not give them : we have sought these in the Gospel scheme, and we have found them. We serve God now, not according to the old literal sense, but in the true spiritual meaning.

Verse 7. *Is the law sin ?*] The apostle had said, ver. 5. *The motions of sins, which were by the law, did bring forth fruit unto death ;* and now he anticipates an objection, “ *Is therefore the law sin ?* ” to which he answers as usual, *μὴ γὰρ οὕτω, by no means*. Law is only the means of disclosing this sinful propensity, not of producing it : as a bright beam of the sun introduced into a room, shows millions of motes which appear to be dancing in it in all directions ; but these were not introduced by the light, they were there before ; only there was not light enough to make them manifest ; so the evil propensity was there before, but there was not light sufficient to discover it.

*I had not known sin but by the law*] Mr. Locke and Dr. Taylor have properly remarked the skill used by St. Paul, in dexterously avoiding, as much as possible, the giving offence to the Jews : and this is particularly evident in his use of the word *I* in this place. In the beginning of the chapter, where he mentions their knowledge of the law, he says *YE*. In the 4th verse he joins himself with them, and says *we* ; but here, and so to the end of the chapter, where he represents the power of sin, and the inability of the law to subdue it, he appears to leave them out, and speaks altogether in the first person, though it is plain he means all those who were under the law. So chap. iii. 7,

8 But <sup>a</sup>sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For <sup>b</sup>without the law, sin *was* dead.

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<sup>a</sup> Ch. 4. 15. & 5. 20.—<sup>b</sup> 1 Cor. 15. 56.

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he uses the singular pronoun, *why am I judged a sinner?* when he evidently means the whole body of unbelieving Jews.

There is another circumstance in which his address is peculiarly evident; his demonstrating the insufficiency of the law, under colour of vindicating it. He knew that the Jew would take fire at the least reflection on the law, which he held in the highest veneration; and therefore he very naturally introduces him catching at that expression, ver. 5. *the motions of sins which were by the law*; or, notwithstanding the law. "What!" says this Jew, "do you vilify the law, by charging it with favouring sin?" By no means, says the apostle, I am very far from charging the law with favouring sin. *The law is holy, and the commandment is holy, just and good*, ver. 12. Thus he writes in vindication of the law; and yet at the same time shows, 1. That the law requires the most extensive obedience, discovering and condemning sin in all its most secret and remote branches, verse 7. 2. That it gives sin a deadly force, subjecting every transgression to the penalty of death, ver. 8—14. And yet, 3. Supplies neither help nor hope to the sinner, but leaves him under the power of sin, and the sentence of death, verse 14, &c. This, says Dr. Taylor, is the most ingenious turn of writing I ever met with. We have another instance of the same sort, chap. xiii. 1—7.

It is not likely that a dark, corrupt human heart, can discern the will of God. His law is his will: it recommends what is just, and right, and good; and forbids what is improper, unjust, and injurious. If God had not revealed himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation; put darkness for light, and sin for acts of holiness. While the human heart is its own measure, it will rate its workings according to its own propensities; for, itself is its highest rule. But when God gives a true insight of his own perfections, to be applied as a rule, both of passion and practice, then sin is discovered; and discovered too, to be exceedingly sinful. So strong propensities, because they appear to be inherent in our nature would have passed for natural and necessary operations; and their sinfulness would not have been discovered, if the law had not said, *Thou shalt not covet*. And thus determined, that the propensity itself, as well as its outward operations, is sinful. The law is the straight edge which determines the quantum of obliquity in the crooked line to which it is applied.

It is natural for man to do what is unlawful, and to desire especially to do that which is forbidden. The heathens have remarked this propensity in man.

9 For I was alive without the law once : but when the commandment came, sin revived, and I died.

Thus LIVY, Hist. xxxiv. 4.

Luxuria—ipsis vinculis sicut fera bestia irritata.

“Luxury, like a wild beast, is irritated by its very bonds.”

Audax omnia perpeti

Gens humana ruit, per vetitum nefas.

“The presumptuous human race obstinately rush into prohibited acts of wickedness.”

HOR. Carm. lib. I. Od. iii. ver. 25.

And OVID, Amor. lib. ii. Eleg. xix. ver. 3.

Quod licet, ingratum est ; quod non licet acrius urit.

“What is lawful is insipid ; the strongest propensity is excited toward that which is prohibited.”

And again Ib. lib. iii. E. iv. ver. 17.

Nitimur in vetitum semper, cupimusque negata.

“Vice is provoked by every strong restraint ;

Sick men long most to drink, who know they may’nt.”

The same poet delivers the same sentiment in another place :

Acrior admonitu est, irritaturque retenta

Et crescit rabies : remoraminaque ipsa nocebant.

METAM. lib. iii. ver. 566.

“Being admonished, he becomes the more obstinate ; and his fierceness is irritated by restraints. Prohibitions become incentives to greater acts of vice.”

But it is needless to multiply examples ; this most wicked principle of a sinful, fallen nature, has been felt and acknowledged by all mankind.

Verse 8. *Sin, taking occasion by the commandment*] I think the pointing, both in this and in the 11th verse, to be wrong ; the comma should be after occasion, and not after commandment. But sin taking occasion, wrought in me, by this commandment, all manner of concupiscence. There are different opinions concerning the meaning of the word *Ἀφορμὴν*, which we here translate *occasion*. Dr. Waterland translates the clause, *sin, taking advantage*. Dr. Taylor contends that all commentators have mistaken the meaning of it, and that it should be rendered having received force. For this acceptance of the word, I can find no adequate authority, except in its etymology—*ἀπο*, from, and *ορμὴν*, impetus. The word appears to signify, in general, whatsoever is necessary for the completion or accomplishment of any particular purpose. Xenophon uses *ἀφορμαὶ εἰς τὸν βίον*, to signify *whatever is necessary for the support of life*. There is a personification in the text : sin is represented as a murderer watching for life, and snatching at every means, and embra-

10 And the commandment <sup>a</sup> which *was ordained* to life, I found to be unto death.

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<sup>a</sup> Lev. 18. 5. Ezek. 20. 11, 13, 21. 2 Cor. 3. 7.

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cing every opportunity, to carry his fell purpose into effect. The miserable sinner has a murderer, sin, within him; this murderer can only destroy life in certain circumstances: finding that the law condemns the object of his cruelty to death, he takes occasion from this, to work in the soul all manner of concupiscence, evil and irregular desires and appetites of every kind: and, by thus increasing the evil, exposes the soul to more condemnation, and thus it is represented as being slain, ver. 11. That is, the law, on the evidence of those sinful dispositions, and their corresponding practices, condemns the sinner to death: so that he is dead in law. Thus the very prohibition, as we have already seen in the preceding verse, becomes the instrument of exciting the evil propensity; for, although a sinner has the general propensity to do what is evil; yet he seems to feel most delight in transgressing known law: *stat pro ratione voluntas*; "I will do it, because I will."

[*For without the law, sin was dead*] Where there is no law, there is no transgression; for sin is the transgression of the law; and no fault can be imputed unto death, where there is no statute, by which such a fault is made a capital offence.

Dr. Taylor thinks that *χωρίς νόμου*, *without the law*, means the time before the giving the law from Mount Sinai, which took in the space of 430 years, during which time the people were under the Abrahamic covenant of grace: and without the law that was given on Mount Sinai, the sting of death, which is sin, had not power to slay the sinner: for, from the time that Adam sinned, the law was not re-enacted till it was given by Moses, chap. v. 13. The Jew was then alive, because he was not under the law subjecting him to death for his transgressions: but when the commandment came, with the penalty of death annexed, sin revived, and the Jew died. Then the sting of death acquired life: and the Jew, upon the first transgression, was dead in law. Thus sin, the sting of death, received force or advantage, to destroy by the commandment, ver. 8, 11.

[*All manner of concupiscence*] It showed what was evil, and forbad it; and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition: and he was the more strongly incited to disobey, in proportion as obedience was enjoined. Thus the apostle shows that the law had authority to prohibit, condemn, and destroy; but no power to pardon sin, root out enmity, nor save the soul.

The word *ἐπιθυμία*, which we render *concupiscence*, signifies simply *strong desire* of any kind: but, in the New Testament, it is generally taken to signify irregular and unholy desires. Sin, in the mind, is the desire to do, or to be, what is contrary to the holiness and authority of God.



11 For sin, <sup>a</sup> taking occasion by the commandment deceived me, and by it, slew me.

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<sup>a</sup> Matt. 5. 20. Heb. 3. 13. James 1. 14.

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*For, without the law, sin was dead*—This means, according to Dr. Taylor's hypothesis, the time previous to the giving of the law.—See before. But it seems also consistent with the apostle's meaning, to interpret the place as implying the time in which Paul, in his unconverted Jewish state, had not the proper knowledge of the law; while he was unacquainted with its spirituality. He felt evil desire, but he did not know the evil of it; he did not consider that the law tried the heart and its workings: as well as outward actions. This is farther explained in the next verse.

Verse 9. *I was alive without the law once*] Dr. Whitby paraphrases the text thus: "For the seed of Abraham was alive without the law once, before the law was given, I being not obnoxious to death for that to which the law had not threatened death: but when the commandment came, forbidding it under that penalty, sin revived, and I died; i. e. it got strength to draw me to sin, and to condemn me to death. Sin is, in Scripture, represented as an enemy that seeks our ruin and destruction; and takes all occasions to effect it. It is here said to war against the mind, ver. 23. elsewhere to war against the soul, 1 Pet. ii. 11. to surround and beset us, Heb. xii. 1. to bring us into bondage and subjection, and get the dominion over us, Rom. vi. 12. to entice us, and so to work our death, James i. 15, 16. and to do all that Satan, the grand enemy of mankind, doth, by tempting us to the commission of it. Whence Chrysostom, upon those words, Heb. xii. 4, *Ye have not yet resisted unto blood, προς την αμαρτιαν ανταγωνιζομενοι*, striving against sin: represents sin as an armed and flagrant adversary. When therefore, it finds a law which threatens death to the violater of it; it takes occasion thence, more earnestly, to tempt and allure to the violation of it: that so it may more effectually subject us to death and condemnation on that account; for the sting of death is sin, and the strength of sin is the law, condemning us to death for transgressing it. Thus, when God had forbidden, on pain of death, the eating the fruit of the tree of knowledge; Satan thence took occasion to tempt our first parents to transgress, and so slew them; or made them subject to death: εζη- τησας, he deceived them, Gen. iii. 13. 1 Tim. ii. 14. which is the word used ver. 11. The phrase, without the law, sin was dead, means that sin was then, (before the law was given,) comparatively dead, as to its power of condemning to death; and this sense the antithesis requires, without the law; αμαρτια νεκρα, εγω δε εζων, *sin was dead. but I was living; but when the commandment came, (i. e. the law,) sin revived, and I died.* How were men living before the law, but because then, no law condemned them? Sin, therefore, must be then dead, as to its condemning power. How did they die when the law came, but by the law condemning them to death? Sin,

12 Wherefore <sup>a</sup> the law is holy, and the commandment holy, and just, and good.

<sup>a</sup> Psa. 19. 8. & 119. 39, 137. 1 Tim. 1. 8.

therefore, revived then, as to its power of condemning, which it received first from the sin of Adam, which brought death into the world; and next, from the law of Moses, which entered that the offence might abound, and reign more unto death, chap. v. 20, 21. For though sin was in the world from Adam to Moses; or, until the law was given; yet it was not imputed unto death, when there was no law that did threaten death; so that death reigned from that interval, by virtue of Adam's sin alone; even over them who had not sinned after the similitude of Adam's transgression; i. e. against a positive law, forbidding it under the penalty of death; which law being delivered by Moses, sin revived; i. e. it had again its force to condemn men as before, to death, by virtue of a law which threatened death. And in this sense the apostle seems to say, Gal. iii. 19. the law was added because of transgressions, to convince us of the wrath and punishment due to them; and that the law therefore, worketh wrath, because where no law is, there is no transgression, Rom. iv. 15. subjecting us to wrath; or, no such sense of the Divine wrath, as where a plain divine law, threatening death and condemnation, is violated." See Whitby, in loco.

Verse 10. *And the commandment*] Meaning the law in general: which was ordained to life; the rule of righteousness teaching those statutes which, if a man do, he shall live in them, Lev. xviii. 5. I found, by transgressing it, to be unto death; for it only presented the duty, and laid down the penalty, without affording any strength to resist sin, or subdue evil propensities.

Verse 11. *Sin, taking occasion*] Sin deriving strength from the law, threatening death to the transgressor, (see the note on ver. 8.) deceived me, drew me aside to disobedience, promising me gratification, honour, independence, &c. as it promised to Eve; for to her history the apostle evidently alludes, and uses the very same expression, *deceived me, ἐξήπαυσέ με*. See the preceding note; and see the Septuagint, Gen. iii. 13.

*And by it slew me.*] Subjected me to that death which the law denounced against transgressors; and rendered me miserable during the course of life itself. It is well known to scholars, that the verb *ἀποκτείνω*, signifies not only *to slay or kill*, but also *to make wretched*. Every sinner is not only exposed to death, because he has sinned, and must, sooner or later, die; but he is miserable in both body and mind, by the influence and effects of sin. He lives a dying life, or a living death.

Verse 12. *Wherefore the law is holy*] As if he had said, to sooth his countrymen, to whom he had been showing the absolute insufficiency of the law, either to justify or save from sin: I do not intimate that that there is any thing improper or imperfect in the law as a

13 Was then that <sup>a</sup> which is good made death unto me ? God forbid. But <sup>b</sup> sin, that it might appear sin, working death in me by that which is good ; that sin by the commandment might become exceeding sinful.

<sup>a</sup>Ch. 1. 20. & 5. 20.—<sup>b</sup>Ch. 3. 20. 2 Cor. 13. 7. Gal. 1. 13.

rule of life : it prescribes what is holy, just, and good ; for it comes from a holy, just, and good God. The law which is to regulate the whole of the outward conduct is holy ; and the commandment, Thou shalt not covet, which is to regulate the heart, is not less so. All is excellent and pure ; but it neither pardons sin, nor purifies the heart ; and it is because it is holy, just, and good, that it condemns transgressors to death.

Verse 13. *Was then that which is good made death unto me ?* This is the question of the Jew, with whom the apostle appears to be disputing. “Do you allow the law to be good, and yet say, it is the cause of our death ?” The apostle answers, God forbid ! *μη γινωιστο*, by no means : it is not the law that is the cause of your death, but sin ; it was sin which subjected us to death by the law, justly threatening sin with death. Which law was given, that sin might appear, might be set forth in its own colours ; when we saw it subjected us to death by a law perfectly holy, just and good : that sin, by the law, might be represented what it really is : *καθ’ υπερβολην αμαρτανος*, an exceeding great and deadly evil.

Thus it appears that man cannot have a true notion of sin, but by means of the law of God. For this I have already given sufficient reasons in the preceding notes. And it was one design of the law to show the abominable and destructive nature of sin ; as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit ; it is then alone, that he sees himself to be carnal, and sold under sin ; and that the law and the commandment are holy, just, and good. And let it be observed, that the law did not answer this end merely among the Jews, in the days of the apostle ; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the Gospel to sinners, at best only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners : and he may safely show, that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the Gospel : for, in this sense also Jesus Christ is the end of the law for justification to them that believe.

14 For, we know that the law is spiritual . but I am carnal, <sup>a</sup> sold under sin.

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a 1 Kings 21. 20, 25. 2 Kings 17. 17. 1 Mac. 1. 15.

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Verse 14. *For, we know that the law is spiritual*] This is a general proposition, and probably, in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of external rights and ceremonies; nor even as a rule of moral action: it is a spiritual system; it reaches to the most hidden purposes, thoughts, dispositions and desires of the heart and soul; and it reproves and condemns every thing, without hope of reprieve or pardon, that is contrary to eternal truth and rectitude.

*But I am carnal, sold under sin*] This was probably, in the apostle's letter, the beginning of a new paragraph. I believe it is agreed, on all hands, that the apostle is here demonstrating the insufficiency of the law, in opposition to the Gospel. That by the former, is the knowledge; by the latter, the cure of sin. Therefore, by *I* here he cannot mean himself, nor any Christian believer; if the contrary could be proved, the argument of the apostle would go to demonstrate the insufficiency of the Gospel, as well as the law.

It is difficult to conceive how the opinion could have crept into the church, or prevailed there; that "the apostle speaks here of his regenerate state; and that what was, in such a state, true of himself, must be true of all others in the same state." This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character. It requires but little knowledge of the spirit of the Gospel, and of the scope of this epistle, to see that the apostle is here either personating a Jew, under the law and without the Gospel, or showing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified; and had not as yet heard those blessed words, *Brother Saul, the Lord Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost*, Acts ix. 17.

In this, and the following verses, he states the contrariety between himself or any Jew, while without Christ; and the law of God. Of the latter he says, it is spiritual; of the former, I am carnal, sold under sin. Of the carnal man, in opposition to the spiritual, never was a more complete or accurate description given. The expressions, *in the flesh*, and *after the flesh*, in ver. 5. and in chap. viii. 5, 8, 9, &c. are of the same import with the word carnal, in this verse. To be in the flesh, or to be carnally minded, solely respects the unregenerate; while unregenerate a man is in a state of death and enmity against God, chap. viii. 6—9. This is St. Paul's own account of a carnal man. The soul of such a man has no authority over the appetites of the body, and the lusts of the flesh: reason has not the government of passion. The work of such a person, is to make provision for the flesh, to fulfil the lusts thereof, chap. xiii. 14. He minds the things



15 For, that which I do, I <sup>a</sup> allow not : for, <sup>b</sup> what I would, that do I not ; but what I hate, that do I.

<sup>a</sup> Gr. *know*, Psa. 1. 6.—<sup>b</sup> Gal. 5. 17.

of the flesh, chap. viii. 5. He is at enmity with God. In all these things the spiritual man is the reverse ; he lives in a state of friendship with God in Christ, and the Spirit of God dwells in him ; his soul has dominion over the appetites of the body and the lusts of the flesh ; his passions submit to the government of reason ; and he, by the Spirit mortifies the deeds of the flesh ; he mindeth the things of the Spirit, chap. viii. 5. The Scriptures, therefore, place these two characters in direct opposition to each other. Now, the apostle begins this passage by informing us that it is his carnal state that he is about to describe, in opposition to the spirituality of God's holy law, saying, *But I am carnal.*

Those who are of another opinion, maintain that by the word carnal here, the apostle meant that corruption, which dwelt in him after his conversion : but this opinion is founded on a very great mistake ; for, although there may be, after justification, the remains of the carnal mind, which will be less or more felt, till the soul is completely sanctified ; yet the man is never denominated from the inferior principle, which is under control, but from the superior principle, which habitually prevails. Whatever epithets are given to corruption or sin in Scripture, opposite epithets are given to grace or holiness. By these different epithets, are the unregenerate and regenerate denominated. From all this it follows, that the epithet carnal, which is the characteristic designation of an unregenerate man, cannot be applied to St. Paul, after his conversion ; nor indeed, to any Christian in that state.

But the word carnal, though used by the apostle to signify a state of death and enmity against God, is not sufficient to denote all the evil of the state which he is describing ; hence, he adds, *sold under sin.* This is one of the strongest expressions which the Spirit of God uses in Scripture, to describe the full depravity of fallen man. It implies a willing slavery : Ahab had *sold himself to work evil*, 1 Kings xxi. 20. And of the Jews it is said, in their utmost depravity, *Behold, for your iniquities ye have sold yourselves to the heathen, and were sold to do mischief*, 1 Maccab. i. 15. Now, if the word carnal, in its strongest sense, had been sufficiently significant of all he meant, why add to this charge another expression still stronger ? We must therefore understand the phrase, *sold under sin*, as implying that the soul was employed in the drudgery of sin ; that it was sold over to this service, and had no power to disobey this tyrant, until it was redeemed by another. And if a man be actually sold to another, and he acquiesce in the deed ; then he becomes the legal property of that other person. This state of bondage was well known to the Romans. The sale of slaves they saw daily, and could not misun-

16 If then I do that which I would not, I consent unto the law that it is good.

derstand the emphatical sense of this expression. Sin is here represented as a person; and the apostle compares the dominion which sin has over the man in question, to that of a master over his legal slave. Universally through the Scriptures, man is said to be in a state of bondage to sin, until the Son of God make him free: but in no part of the Sacred Writings is it ever said that the children of God are sold under sin.—Christ came to deliver the lawful captive, and take away the prey from the mighty. *Whom the Son maketh free, they are free indeed.* Then, they *yield not up their members as instruments of unrighteousness unto sin: for sin shall not have the dominion over them*; because *the law of the Spirit of life in Christ Jesus, has made them free from the law of sin and death*, chap. vi. 13, 14. and viii. 2. Anciently, when regular cartels were not known, the captives became the slaves of their victors, and by them were sold to any purchaser; their slavery was as complete and perpetual, as if the slave had resigned his own liberty, and sold himself: the laws of the land secured him to his master; he could not redeem himself because he had nothing that was his own, and nothing could rescue him from that state, but a stipulated redemption. The apostle speaks here, not of the manner in which the person in question became a slave; he only asserts the fact, that sin had a full and permanent dominion over him. See Smith, on the carnal man's character.

*I am carnal, sold under sin*—I have been the more particular in ascertaining the genuine sense of this verse, because it determines the general scope of the whole passage.

Verse 15. *For, that which I do, I allow not, &c.*] The first clause of this verse is a general assertion concerning the employment of the person in question, in the state which the apostle calls carnal, and sold under sin. The Greek word *κατεργαζομαι*, which is here translated, *I do*, means a *work* which the agent continues to perform, till it is finished, and is used by the apostle, Phil. ii. 12. to denote the continued employment of God's saints in his service to the end of their lives. *Work out your own salvation*; the word here denotes an employment of a different kind; and therefore the man who now feels the galling dominion of sin, says, *What I am continually labouring at, I allow not: ου γινωσκω, I do not acknowledge to be right, just, holy, or profitable.*

*But what I hate, that do I.*] I am a slave, and under the absolute control of my tyrannical master, I hate his service, but am obliged to work his will. Who, without blasphemy, can assert that the apostle is speaking this of a man in whom the Spirit of the Lord dwells? From ver. 7. to this one, the apostle, says Dr. Taylor, denotes the Jew in the flesh, by a single *I*; here he divides that *I* into two *I*'s, or figurative persons; representing two different and opposite principles which were in him. The one *I*, or principle, assents

17 Now then, it is no more I that do it, <sup>a</sup> but sin that dwelleth in me.

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<sup>a</sup> Ch. 8. 9. Acts 26. 18.

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to the law that it is good : and wills and chooses what the other does not practise, ver. 16. This principle he expressly tells us, ver. 22. is the inward man, the law of the mind, ver. 23. the mind, or rational faculty, ver. 25. for he could find no other inward man, or law of the mind, but the rational faculty, in a person who was carnal, and sold under sin. The other *I*, or principle, transgresses the law, ver. 23. and does those things which the former principle allows not. This principle he expressly tells us, ver. 18. is the flesh, the law in the members, or sensual appetite, ver. 23. and he concludes in the last verse that these two principles were opposite to each other ; therefore it is evident, that those two principles, residing and counteracting each other in the same person, are reason and lust ; or sin that dwells in us. And it is very easy to distinguish these two *I*'s, or principles, in every part of this elegant description of iniquity, domineering over the light and remonstrances of reason. For instance, ver. 17. *Now then, it is no more I that do it, but sin that dwelleth in me.* The *I*, he speaks of here, is opposed to indwelling or governing sin : and therefore plainly denotes the principle of reason, the inward man, or law of the mind : in which, I add, a measure of the light of the Spirit of God shines : in order to show the sinfulness of sin. These two different principles he calls, one flesh, and the other spirit ; Gal. v. 17. where he speaks of their contrariety in the same manner that he does here.

And we may give a probable reason why the apostle dwells so long upon the struggle and opposition between these two principles ; it appears intended to answer a tacit but very obvious objection. The Jew might allege, " But the law is holy and spiritual ; and I assent to it as good, as a right rule of action which ought to be observed ; yea, I esteem it highly ; I glory and rest in it, convinced of its truth and excellency. And, is not this enough to constitute the law a sufficient principle of sanctification ? " The apostle answers, " No ; wickedness is consistent with a sense of truth. A man may assent to the best rule of action, and yet still be under the dominion of lust and sin ; from which nothing can deliver him but a principle and power proceeding from the Fountain of life. "

The sentiment in this verse may be illustrated by quotations from the ancient heathens ; many of whom felt themselves in precisely the same state, (and expressed it in nearly the same language,) which some most monstrously tell us, was the state of this heavenly apostle, when vindicating the claims of the Gospel against those of the Jewish ritual ! Thus OVID describes the conduct of a depraved man :—

Sed trahit invitam nova vis, aliudque cupido ;  
Mens aliud suadet. Video meliora, proboque ;  
Deteriora sequor.

OVID, Met. lib. vii. ver. 19.

18 For I know that <sup>a</sup> in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not.

<sup>a</sup> Gen. 6. 5. & 8. 21.

My reason this, my passion that persuades;  
I see the right, and I approve it too;  
Condemn the wrong, and yet the wrong pursue.

——indignum facinus! nunc ego et  
Illam scelestam esse, et me miserum sentio:  
Et tædet, et amore ardeo: et prudens et sciens,  
Vivus, vidensque pereo: nec quid agam scio.

TERENT. Eun. ver. 70.

An unworthy act! Now I perceive that she is wicked, and I am wretched. I burn with love, and am vexed at it. Although prudent, and intelligent, and active, and seeing, I perish: neither do I know what to do.

Sed quia mente minus validus, quam corpore toto  
Quæ nocuere sequar; fugiam, quæ profore credam.

HOR. Ep. lib. i. E. 8. ver. 7.

More in my mind than body lie my pains:  
Whate'er may hurt me, I with joy pursue;  
Whate'er may do me good, with horror view.

FRANCIS.

Επει γαρ ὁ ἀμαρτανῶν οὐ θέλει ἀμαρτανεῖν, ἀλλὰ κατορθῶσαι.  
Δηλον ὅτι, ὁ μὲν θελεῖ, οὐ ποιεῖ, καὶ ὁ μὴ θελεῖ, ποιεῖ.

ARRIAN. Epist. ii. 26.

For truly he who sins, does not will sin, but wishes to walk uprightly: yet it is manifest that what he wills he doth not: and what he doth he wills not.

——ἀλλὰ νικᾶμαι κακοῖς,  
καὶ μανθάνω μὲν οἷα τολμήσω κακὰ.  
Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων  
Ὅσπερ μεγίστων αἰτίος κακῶν βροτοῖς.

EURIP. Med. v. 1077.

——But I am overcome by sin,  
And I well understand the evil which I presume to commit.  
Passion, however, is more powerful than my reason;  
Which is the cause of the greatest evils to mortal men.

Thus we find that enlightened heathens, both among the Greeks and Romans, had that same kind of religious experience; which some suppose to be, not only the experience of St. Paul in his best state; but to be even the standard of Christian attainments! See more examples in Wetstein.

The whole spirit of the sentiment is well summed up and expressed by St. Chrysostom: *ὅταν τινος ἐπιθυμῶμεν, εἴτε κωλυομένα, αἰρεται μᾶλλον τῆς ἐπιθυμίας ἢ φροξ*. If we lust after any thing, which is afterward prohibited, the flame of this desire burns the more fiercely.

Verse 16. *If then I do that which I would not, &c.*] Knowing that the law condemns it, and that, therefore, it must be evil; I consent



19 For, the <sup>a</sup> good that I would, I do not : but the evil which I would not, that I do.

<sup>a</sup> Ver. 15.

unto the law ; I show by this circumstance, that I acknowledge the law to be good.

Verse 17. *Now then, it is no more I*] It is not that *I*, which constitutes reason and conscience ; but sin, corrupt and sensual inclinations, that dwelleth in me : that have the entire domination over my reason, darkening my understanding, and perverting my judgment ; for which there is condemnation in the law, but no cure. So we find here that there is a principle, in the unregenerate man, stronger than reason itself : a principle which is, properly speaking, not of the essence of the soul, but acts in it, as its lord ; or as a tyrant. This is inbred, and indwelling sin, the seed of the serpent ; by which the whole soul is darkened, confused, perverted, and excited to rebellion against God.

Verse 18. *For I know that in me, &c.*] I have learned, by experience, that in an unregenerate man, there is no good. There is no principle by which the soul can be brought into the light ; no principle by which it can be restored to purity : fleshly appetites alone prevail ; and the brute runs away with the man.

*For to will is present with me*] Though the whole soul has suffered indescribably by the fall, yet there are some faculties that appear to have suffered less than others ; or rather have received larger measures of the supernatural light, because their concurrence with the Divine principle is so necessary to the salvation of the soul. Even the most unconcerned about spiritual things, have understanding, judgment, reason, and will. And by means of these, we have seen even scoffers at Divine revelation, become very eminent in arts and sciences ; some of our best metaphysicians, physicians, mathematicians, astronomers, chymists, &c. have been known, to their reproach be it spoken and published, to be without religion ; nay, some of them have blasphemed it, by leaving God out of his own work, and ascribing to an idol of their own, whom they call nature, the operations of the wisdom, power, and goodness, of the Most High. It is true that many of the most eminent in all the above branches of knowledge, have been conscientious believers in Divine revelation : but the case of the others proves, that fallen as man is, he yet possesses extraordinary powers ; which are capable of very high cultivation and improvement. In short, the soul seems capable of any thing, but knowing, fearing, loving, and serving God. And it is not only incapable of itself, for any truly religious acts ; but what shows its fall in the most indisputable manner, is, its enmity to sacred things. Let an unregenerate man pretend what he pleases, his conscience knows that he hates religion ; his soul revolts against it ; his carnal mind is not subject to the law of God neither indeed can it be. There is no reducing this fell principle to subjection : it is

20 <sup>a</sup> Now, if I do that I would not, <sup>b</sup> it is no more I that do it, but sin that dwelleth in me.

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<sup>a</sup> Ver. 16.—<sup>b</sup> Ver. 23.

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sin, and sin is rebellion against God; therefore sin must be destroyed, not subjected; if subjected, it would cease to be sin; because sin is in opposition to God; hence the apostle says, most conclusively, it cannot be subjected; i. e. it must be destroyed, or it will destroy the soul for ever.

When the apostle says, to will is present with me, he shows that the will is on the side of God and truth; so far, that it consents to the propriety and necessity of obedience. There has been a strange clamour raised up against this faculty of the soul, as if the very essence of evil dwelt in it; whereas, the apostle shows, throughout this chapter, that the will was regularly on God's side, while every other faculty appears to have been in hostility to him. The truth is, men have confounded the will with the passions; and laid to the charge of the former what properly belongs to the latter. The will is right, but the passions are wrong. It discerns and approves, but is without ability to perform: it has no power over sensual appetites; in these the principle of rebellion dwells: it nills evil, it wills good, but can only command through the power of Divine grace: but this, the person in question, the unregenerate man, has not received.

Verse 19. *For the good that I would, I do not*] Here again is the most decisive proof that the will is on the side of God and truth.

*But the evil which I would not*] And here is equally decisive proof that the will is against, or opposed to evil. There is not a man in ten millions who will carefully watch the operations of this faculty, that will find it opposed to good, and obstinately attached to evil, as is generally supposed. Nay, it is found almost uniformly on God's side, while the whole sensual system is against him. It is not the will that leads men astray; but the corrupt passions which oppose and oppress the will. It is truly astonishing into what endless mistakes men have fallen on this point, and what systems of divinity have been builded on these mistakes. The will, this almost only friend to God in the human soul, has been slandered as God's worst enemy: and even by those who had the seventh chapter to the Romans before their eyes! Nay, it has been considered so fell a foe to God and goodness, that it is bound in the adamant chains of a dire necessity, to do evil only: and the doctrine of will, (absurdly called free will, as if will did not essentially imply what is free,) has been considered one of the most destructive heresies. Let such persons put themselves to school to their Bibles, and to common sense.

The plain state of the case is this: the soul is so completely fallen, that it has no power to do good, till it receive that power from on high. But it has power to see good, to distinguish between that and evil; to acknowledge the excellence of this good, and to will it, from a conviction of that excellence; but farther it cannot go. Yet,

21 I find then <sup>a</sup> a law, that, when I would do good, evil is present with me.

<sup>a</sup> Ch. 8. 2. Gal. 5. 17.

in various cases, it is solicited, and consents to sin; and because it is will, that is, because it is a free principle, it must necessarily possess this power; and although it can do no good, unless it receive grace from God; yet it is impossible to force it to sin. Even Satan himself cannot do this; and before he can get it to sin, he must gain its consent. Thus, God in his endless mercy, has endued this faculty with a power in which, humanly speaking, resides the salvability of the soul; and without this, the soul must have eternally continued under the power of sin, or been saved as an inert, absolutely passive machine; which supposition would go as nearly to prove that it was as incapable of vice, as it were of virtue.

“But does not this arguing destroy the doctrine of free grace?” No! it establishes that doctrine. 1. It is through the grace, the unmerited kindness of God, that the soul has such a faculty, and that it has not been extinguished by sin. 2. This will, though a free principle, as it respects its nilling of evil, and choosing good; yet, properly speaking, has no power by which it can subjugate the evil, or perform the good. We know that the eye has a power to discern objects: but without light, this power is perfectly useless; and no object can be discerned by it. So, of the person represented here by the apostle, it is said, *to will is present with me*, το γαρ θελει παρκειται μοι. *To will is ever in readiness, it is ever at hand, it lies constantly before me: but how to perform that which is good, I find not*: that is, the man is unregenerate: and he is seeking justification and holiness from the law. The law was never designed to give these; it gives the knowledge, not the cure of sin: therefore, though he nills evil, and wills good: yet he can neither conquer the one, nor perform the other, till he receives the grace of Christ; till he seeks and finds redemption in his blood. Here then, the free agency of man is preserved, without which he could not be in a salvable state: and the honour of the grace of Christ is maintained, without which there can be no actual salvation. There is a good sentiment on this subject in the following words of an eminent poet:

Thou great first Cause, least understood;  
Who all my sense confined  
To know but this, that thou art good:  
And that myself am blind.

Yet gave me in this dark estate  
To see the good from ill;  
And binding nature fast in fate,  
Left free the human will.

POPE'S Universal Prayer.

Verse 20. *It is no more I*] My will is against it; my reason and conscience condemn it. *But sin that dwelleth in me*—The principle

22 For I <sup>a</sup> delight in the law of God after <sup>b</sup> the inward man :

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<sup>a</sup> Psal. 1. 2.—<sup>b</sup> 2 Cor. 4. 16. Eph. 3. 16. Col. 3. 9, 10.

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of sin, which has possessed itself of all my carnal appetites and passions, and thus subjects my reason, and domineers over my soul. Thus, I am in perpetual contradiction to myself. Two principles are continually contending in me for the mastery; my reason, on which the light of God shines, to show what is evil; and my passions, in which the principle of sin works, to bring forth fruit unto death.

This strange self-contradictory propensity led some of the ancient philosophers to imagine, that man has two souls, a good and a bad one; and it is on this principle that Xenophon, in his life of Cyrus causes Araspes, a Persian nobleman, to account for some misconduct of his, relative to Panthea, a beautiful female captive, whom Cyrus had entrusted to his care. "O Cyrus, I am convinced that I have two souls: if I had but one soul, it could not, at the same time, pant after vice and virtue: wish and abhor the same thing. It is certain, therefore, that we have two souls: when the good soul rules, I undertake noble and virtuous actions: but when the bad soul predominates, I am constrained to do evil. All I can say at present is, that I find my good soul, encouraged by thy presence, has got the better of my bad soul." See Spectator, Vol. VIII. No. 564. Thus, not only the ancients, but also many moderns have trifled, and all will continue to do so, who do not acknowledge the scriptural account of the fall of man, and the lively comment upon that doctrine, contained in the seventh chapter of the epistle to the Romans.

Verse 21. *I find then a law*] I am in such a condition and state of soul; under the power of such habits and sinful propensities, that when I would do good: when my will and reason are strongly bent on obedience to the law of God, and opposition to the principle of sin: *evil is present with me, πᾶνον παρ᾽ἐμοῦ, evil is at hand, it lies constantly before me.* That, as the will to do good is constantly at hand, ver. 18. so the principle of rebellion exciting me to sin, is equally present: but as the one is only will, wish, and desire, without power to do what is willed, to obtain what is wished, or to perform what is desired, sin continually prevails.

The word νόμος, *law*, in this verse, must be taken as implying any strong or confirmed habit, συνήθειαν, as Hesychius renders it, under the influence of which the man generally acts; and in this sense, the apostle most evidently uses it in ver. 23.

Verse 22. *I delight in the law of God after the inward man*] Every Jew, and every unregenerate man, who receives the Old Testament as a revelation from God, must acknowledge the great purity, excellence, and utility of its maxims, &c. though he will ever find, that without the grace of our Lord Jesus, he can never act according to those heavenly maxims; and without the mercy of God, can never



23 But <sup>a</sup> I see another law in <sup>b</sup> my members, warring against the law of my mind, and bringing me into <sup>c</sup> captivity to the law of sin which is in my members.

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<sup>a</sup> Gal. 5. 17.—<sup>b</sup> Ch. 6. 13, 19.—<sup>c</sup> Ch. 8. 7. & 12. 2. Eph. 4. 23. James 4. 1.

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be redeemed from the curse entailed upon him for his past transgressions. To say that the inward man means the regenerate part of the soul, is supportable by no argument. *Ὁ εἰς ἀνθρώπου*, and *ὁ εἰς ἀνθρώπου*, especially the latter, are expressions frequently in use among the purest Greek ethic writers, to signify the soul or rational part of man in opposition to the body of flesh: see the quotations in Wetstein from Plato and Plotinus. The Jews have the same form of expression; so in Yalcut Rubeni, fol. 10. 3. it is said, The flesh is the inward garment of the man; but the spirit is the inward man, the garment of which is the body: and St. Paul uses the phrase in precisely the same sense, in 2 Cor. iv. 16. and in Eph. iii. 16. If it be said, that it is impossible for an unregenerate man to delight in the law of God, the experience of millions contradicts the assertion. Every true penitent admires the moral law: longs most earnestly for a conformity to it; and feels that he can never be satisfied till he awakes up after this divine likeness; and he hates himself, because he feels that he has broken it, and that his evil passions are still in a state of hostility to it.

The following observations of a pious and sensible writer on this subject cannot be unacceptable. "The inward man always signifies the mind; which either may, or may not, be the subject of grace, That which is asserted of either the inward or outward man, is often performed by one member or power, and not with the whole. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner if any power or faculty of the mind be employed about any action, the soul is said to act. This expression, therefore, *I delight in the law of God after the inward man*, can mean no more than this, that there are some inward faculties in the soul, which delight in the law of God. This expression is particularly adapted to the principles of the Pharisees, of whom St. Paul was one before his conversion. They received the law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was true. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, which they carried about with them at all times. It was often read and expounded in their synagogues: and they took delight in studying its precepts. On that account, both the prophets and our Lord agree in saying, that they delighted in the law of God, though they regarded not its chief and most essential precepts." See farther observations on this point at the end of the chapter.

So far, then, is it from being true, that none but a regenerate man

24 O wretched man that I am! who shall deliver me from <sup>a</sup> the body of this death?

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<sup>a</sup> Or, *this body of death.*

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can delight in the law of God, we find that even a proud, unhum-  
bled Pharisee can do it: and much more a poor sinner, who is hum-  
bled under a sense of his sin, and sees, in the light of God, not only  
the spirituality, but the excellence of the divine law.

Verse 23. *But I see another law in my members*] Though the per-  
son in question is less or more under the continual influence of rea-  
son and conscience, which offer constant testimony against sin; yet,  
as long as help is sought only from the law, and the grace of Christ  
in the Gospel is not received, the remonstrances of reason and con-  
science are rendered of no effect by the prevalence of sinful passions;  
which, from repeated gratifications have acquired all the force of  
habit; and now give law to the whole carnal man.

*Warring against the law of my mind*] There is an allusion here  
to the case of a city besieged, at last taken by storm, and the inha-  
bitants carried away into captivity; *αντιστρατευομενον*, carrying on  
a system of warfare, laying continual siege to the soul; repeating in-  
cessantly its attacks; harrassing, battering, and storming the spirit;  
and, by all these assaults, reducing the man to extreme misery.  
Never was a picture more impressively drawn, and more effectually  
finished; for the next sentence shows, that this spiritual city was at  
last taken by storm, and the inhabitants who survived the sackage,  
led into the most shameful, painful, and oppressive captivity.

*Bringing me into captivity to the law of sin*] He does not here  
speak of an occasional advantage gained by sin, it was a complete  
and final victory gained by corruption; which having stormed and  
reduced the city, carried away the inhabitants, with irresistible  
force, into captivity. This is the consequence of being overcome;  
he was now in the hands of the foe, as the victor's lawful captive;  
and this is the import of the original word, *αιχμαλωτιζοντα*; and  
is the very term used by our Lord, when speaking of the final ruin,  
dispersion, and captivity of the Jews, he says, *αιχμαλωτισθησονται*,  
*they shall be led away captives, into all the nations*, Luke xxi. 24.  
When all this is considered, who in his right mind, can apply it to  
the holy soul of the apostle of the Gentiles? Is there any thing in  
it that can belong to his gracious state? Surely, nothing. The  
basest slave of sin, who has any remaining checks of conscience,  
cannot be brought into a worse state than that described here by the  
apostle. Sin and corruption have a final triumph; and conscience  
and reason are taken prisoners, laid in fetters, and sold for slaves.  
Can this ever be said of a man in whom the Spirit of God dwells;  
and whom *the law of the Spirit of life in Christ Jesus, has made free  
from the law of sin and death?* See chap. viii. 2.

Verse 24. *O wretched man that I am, &c.*] This affecting account  
is finished more impressively by the groans of the wounded captive.

25 <sup>a</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

<sup>a</sup> 1 Cor. 15. 57.

Having long maintained a useless conflict against innumerable hosts and irresistible might, he is at last wounded and taken prisoner; and, to render his state more miserable, is not only encompassed by the slaughtered, but chained to a dead body; for there seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life! Virgil paints this in all its horrors, in the account he gives of the tyrant Mezentius. *Æneid*, lib. viii. ver. 485.

Quid memorem infandas cædes, quid facta tyranni—  
Mortua quin etiam jungebat corpora vivis,  
Componens manibusque manus, atque oribus ora;  
Tormenti genus! et sanie taboque fluentis  
Complexu in misero, longâ, sic morte necabat.

What tongue can such barbarities record,  
Or count the slaughters of his ruthless sword?  
'Twas not enough the good, the guiltless bled,  
Still worse, he bound the living to the dead:  
These, limb to limb, and face to face he join'd;  
Oh! monstrous crime, of unexampled kind!  
'Till chok'd with stench, the lingering wretches lay,  
And, in the loath'd embraces, died away!

PITT.

Servius remarks, in his comment on this passage, that *Sanies*, *mortui est*; *tabo viventis scilicet sanguis*: “the sanies, or putrid ichor, from the dead body, produced the tabes in the blood of the living.” Roasting, burning, racking, crucifying, &c. were nothing, when compared to this diabolically invented punishment.

We may naturally suppose that the cry of such a person would be, Wretched man that I am, who shall deliver me from this dead body? And how well does this apply to the case of a person to whom the apostle refers? A body, a whole mass of sin and corruption was bound to his soul, with chains which he could not break; and the mortal contagion transfused through his whole nature, was pressing him down to the bitter pains of an eternal death. He now finds that the law can afford him no deliverance; and he despairs of help from any human being: but while he is emitting his last, or almost expiring groan, the redemption by Christ Jesus is proclaimed to him; and if the apostle refers to his own case, Ananias unexpectedly accosts him with, *Brother Saul! the Lord Jesus, who hath appeared unto thee in the way, hath sent me unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost.* He sees then an open door of hope; and he immediately, though but in the prospect of this deliverance,

returns God thanks for the well-grounded hope which he has of salvation through Jesus Christ our Lord.

Verse 25. *I thank God through Jesus Christ*] Instead of *ευχαριστω, τω Θεω, I thank God*; several excellent MSS. with the Vulgate, some copies of the Itala, and several of the Fathers, read *ευχαρις του Θεου, or του Κυριου, the grace of God, or the grace of our Lord Jesus Christ*; this is an answer to the almost despairing question in the preceding verse. The whole, therefore, may be read thus: *O wretched man that I am, who shall deliver me from the body of this death?* ANSWER—*The grace of God through our Lord Jesus Christ.* Thus we find, that a case of the kind described by the apostle in the preceding verses, whether it were his own, before he was brought to the knowledge of Christ, particularly during the three days that he was at Damascus, without being able to eat or drink, in deep penitential sorrow; or whether he personates a Pharisaic, yet conscientious Jew, deeply concerned for his salvation; I say, we find that such a case can be relieved by the Gospel of Christ only: or, in other words, that no scheme of redemption can be effectual to the salvation of any soul, whether Jew or Gentile, but that laid down in the Gospel of Christ.

Let any, or all means be used, which human wisdom can devise, guilt will still continue uncanceled; and inbred sin will laugh them all to scorn, prevail over them, and finally triumph. And this is the very conclusion to which the apostle brings his argument in the following clause; which, like the rest of the chapter, has been most awfully abused, to favour anti-evangelical purposes.

*So then, with the mind I myself serve the law of God*] That this clause contains the inference from the preceding train of argumentation, appears evident from the *αγα ουν, therefore, with which the apostle introduces it.* As if he had said—"To conclude: the sum of what I have advanced, concerning the power of sin in the carnal man, and the utter insufficiency of all human means, and legal observances, to pardon sin, and expel the corruption of the heart, is this, that the very same person, the *αυτος εγω, the same I*, while without the Gospel, under the killing power of the law, will find in himself two opposite principles, the one subscribing to, and approving the law of God: and the other, notwithstanding, bringing him into captivity to sin: his inward man, his rational powers and conscience, will assent to the justice and propriety of the requisitions of the law; and yet, notwithstanding this, his fleshly appetites, the law in his members, will war against the law of his mind, and continue, till he receives the Gospel of Christ, to keep him in the galling captivity of sin and death."

1. The strong expressions in this clause have led many to conclude, that the apostle himself, in his regenerated state, is indisputably the person intended. That all that is said in this chapter, of the carnal man, sold under sin, did apply to Saul of Tarsus, no man can doubt: that what is here said can ever be, with propriety, applied to



Paul the apostle, who can believe? Of the former, all is natural; of the latter, all here said would be monstrous, and absurd, if not blasphemous.

2. But it is supposed that the words must be understood as implying a regenerate man, because the apostle says, ver. 22. *I delight in the law of God*; and in this verse, *I myself, with the mind, serve the law of God*. These things, say the objectors, cannot be spoken of a wicked Jew, but of a regenerate man, such as the apostle then was. But when we find that the former verse speaks of a man who is brought into captivity to the law of sin and death; surely there is no part of the regenerate state of the apostle to which the words can possibly apply. Had he been in captivity to the law of sin and death, after his conversion to Christianity, what did he gain by that conversion? Nothing, for his personal holiness. He had found no salvation under an inefficient law; and he was left in thralldom under an equally inefficient Gospel. The very genius of Christianity demonstrates that nothing like this can, with any propriety, be spoken of a genuine Christian.

3. But, it is farther supposed, that these things cannot be spoken of a proud or wicked Jew; yet we learn the contrary from the infallible testimony of the word of God. Of this people, in their fallen and iniquitous state, God says by his prophet, *They SEEK me DAILY, and DELIGHT to know my way as a nation that did RIGHTEOUSNESS, and FORSOOK not the ORDINANCES of their God; they ask me of the ordinances of JUSTICE, and TAKE DELIGHT in approaching to God*. Isa. lviii. 2. Can any thing be stronger than this? And yet, at that time, they were most dreadfully carnal, and sold under sin, as the rest of that chapter proves. It is a most notorious fact, that how little soever the life of a Jew was conformed to the law of his God, he notwithstanding professed the highest esteem for it, and gloried in it; and the apostle says nothing stronger of them in this chapter, than their conduct and profession verify to the present day. They are still delighting in the law of God, after the inward man; with their mind, serving the law of God; asking for the ordinances of justice, seeking God daily, and taking delight in approaching to God; they even glory, and greatly exult and glory in the Divine original and excellency of their LAW; and all this while they are most abominably carnal, sold under sin, and brought into the most degrading captivity to the law of sin and death. If then all that the apostle states of the person in question, be true of the Jews, through the whole period of their history, even to the present time; if they do, in all their professions and their religious services, which they zealously maintain, confess, and conscientiously too, that the law is holy, and the commandment holy, just, and good; and yet, with their flesh serve the law of sin; the same certainly may be said with equal propriety of a Jewish penitent, deeply convinced of his lost estate, and the total insufficiency of his legal observances to deliver him from his body of sin and death. And consequently, all this may be said of Paul the Jew, while going about to establish his own righteousness, his own plan of

justification ; he had not as yet submitted to the righteousness of God, the divine plan of redemption by Jesus Christ.

4. It must be allowed that, whatever was the experience of so eminent a man, Christian, and apostle as St. Paul, it must be a very proper standard of Christianity. And if we are take what is here said, as his experience as a Christian, it would be presumption in us to expect to go higher, for he certainly had pushed the principles of his religion to their utmost consequences. But his whole life, and the account which he immediately gives of himself in the succeeding chapter, prove, that he, as a Christian, and an apostle, had a widely different experience ; an experience which amply justifies that superiority, which he attributes to the Christian religion over the Jewish ; and demonstrates that it is not only well calculated to perfect all preceding dispensations ; but that it affords salvation to the uttermost, to all those who flee for refuge to the hope that it sets before them. Besides, there is nothing spoken here of the state of a conscientious Jew, or of St. Paul in his Jewish state, that is not true of every genuine penitent ; even before, and it may be, long before he has believed in Christ, to the saving of his soul. The assertion, that “every Christian, howsoever advanced in the divine life, will, and must feel all this inward conflict,” &c. is as untrue as it is dangerous. That many, called Christians, and probably sincere, do feel all this, may be readily granted ; and such we must consider to be in the same state with Saul of Tarsus, previously to his conversion : but that they must continue thus, is no where intimated in the Gospel of Christ. We must take heed how we make our experience, which is the result of our unbelief and unfaithfulness, the standard for the people of God : and lower down Christianity to *our* most reprehensible and dwarfish state : at the same time, we should not be discouraged at what we thus feel, but apply to God, through Christ, as Paul did ; and then we shall soon be able, with him, to declare, to the eternal glory of God’s grace, that the law of the Spirit of life in Christ Jesus, has made us free from the law of sin and death. This is the inheritance of God’s children ; and their salvation is of me, saith the Lord.

I cannot conclude these observations, without recommending unto the notice of my readers a learned and excellent discourse on the latter part of this chapter, preached by the Rev. James Smith, minister of the Gospel in Dumfermline, Scotland, a work to which I am indebted for some useful observations, and from which I should have been glad to have copied much, had my limits permitted. Reader, do not plead for Baal ; try, fully try, the efficiency of the blood of the covenant ; and be not content with less salvation than God has provided for thee. Thou art not straitened in God, be not straitened in thy own bowels.

## CHAPTER VIII.

The happy state of those who believe in Christ, and walk under the influence of His Spirit, 1, 2. The design of God in sending his Son into the world, was to redeem men from sin, 3, 4. The miserable state of the carnally minded, 5—8. How Christ lives and works in his followers; their blessedness here, and their happiness hereafter, 9—17. Sufferings are the common lot of all men, and from which Gentiles and Jews have the hope of being finally delivered, 18—23. The use and importance of hope, 24, 25. The Spirit makes intercession in the followers of Christ, 26, 27. All things work together for good to them that love God, and who act according to his gracious purpose in calling them, 28. The means used to bring men to eternal glory, 29, 30. The great blessedness, confidence, and security of all genuine Christians, whom, while they hold fast faith and a good conscience, nothing can separate from the love of God, 31—39.

**T**HERE is, therefore, now no condemnation to them which are in Christ Jesus, who <sup>a</sup> walk not after the flesh, but after the Spirit.

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<sup>a</sup> Ver. 4. Gal. 5. 16, 25.

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## NOTES ON CHAPTER VIII.

Verse 1. *There is, therefore, now no condemnation*] To do justice to St. Paul's reasoning, this chapter must be read in the closest connexion with the preceding. There, we have seen the unavailing struggles of an awakened Jew, who sought pardon and holiness from that law which he was conscious he had broken, and in which he could find no provision for pardon; and no power to sanctify. This conviction having brought him to the very brink of despair; and being on the point of giving up all hope, he hears of redemption by Jesus Christ, thanks God for the prospect he has of salvation, applies for, and receives it; and now magnifies God for the unspeakable gift of which he has been made a partaker.

Those who restrain the word *now*, so as to indicate by it the Gospel dispensation only, do not take in the whole of the apostle's meaning. The apostle has not been dealing in general matters only, but also in those which are particular. He has not been pointing out merely the difference between the two dispensations, the Mosaic and the Christian; but he marks out the state of a penitent under the former, and that of a believer under the latter. The last chapter closed with an account of the deep distress of the penitent: this one opens with an account of his salvation. The *now*, therefore, in the text, must refer more to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys; than to the Christian dispensation taking the place of the Jewish economy.

*Who walk not after the flesh, &c.*] In this one verse we find the power and virtue of the Gospel scheme: it pardons and sanctifies; the Jewish law could do neither. By faith in our Lord Jesus Christ, the penitent, condemned by the law is pardoned; the carnal man, labouring under the overpowering influence of the sin of his nature,

2 For <sup>a</sup> the law of <sup>b</sup> the Spirit of life in Christ Jesus, hath made me free from <sup>c</sup> the law of sin and death.

3 For <sup>d</sup> what the law could not do, in that it was weak through the flesh, <sup>e</sup> God sending his own Son in the likeness of sinful flesh, and <sup>f</sup> for sin, condemned sin in the flesh :

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<sup>a</sup> John 8. 36. Ch. 6. 18, 22. Gal. 2. 19. & 5. 1.—<sup>b</sup> 1 Cor. 15. 45. 2 Cor. 3. 6.—<sup>c</sup> Ch. 7. 24, 25.—<sup>d</sup> Acts 13. 39. Ch. 3. 20. Heb. 7. 18, 19. & 10. 1, 2, 10, 14.—<sup>e</sup> Gal. 3. 13. 2 Cor. 5. 21.—<sup>f</sup> Or, *by a sacrifice for sin*.

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is sanctified. He is first freely justified ; he feels no condemnation ; he is fully sanctified, he walks not after the **FLESH**, but after the **SPIRIT**.

This last clause is wanting in the principal MSS. Versions and Fathers. Griesbach has excluded it from the text, and Dr. White says, *certainissimè delenda*, it should most undoubtedly be expunged. Without it, the passage reads thus : There is, therefore no condemnation to them that are in Christ Jesus ; for the law of the Spirit of life, &c. It is a fairly assumed point, that those which are in Christ Jesus, who believe in his name, have redemption in his blood ; are made partakers of his Spirit, and have the mind in them that was in him ; will not walk after the flesh but after the Spirit : therefore, the thing itself is included in the being in Christ, whether it be expressed or not ; and it was probably to make the thing more obvious, that this explanatory clause was added by some copyist ; for it does not appear to have made an original part of the text : and it is most likely that it was inserted here from the fourth verse.

Verse 2. *For the law of the Spirit of life*] The Gospel of the grace of Christ, which is not only a law or rule of life, but affords that sovereign energy by which guilt is removed from the conscience, the power of sin broken, and its polluting influence removed from the heart. The law was a spirit of death, by which those who were under it were bound down, because of their sin, to condemnation and death. The Gospel proclaims Jesus the Saviour ; and what the law bound unto death, it looses unto life eternal. And thus the apostle says, whether of himself or the man whom he is still personating, the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Most people allow that St. Paul is here speaking of his own state ; and this state is so totally different from that described in the preceding chapter, that it is absolutely impossible that they should have been the state of the same being, at one and the same time. No creature could possibly be carnal, sold under sin, brought into captivity to the law of sin and death ; and at the same time be made free from that law of sin and death, by the law of the Spirit of life in Christ Jesus ! Until the most palpable absurdities and contradictions can be reconciled, these two opposite states can never exist in the same person at the same time.

Verse 3. *For what the law could not do*] The law could not pardon ; the law could not sanctify ; the law could not dispense with its



4 That the righteousness of the law might be fulfilled in us, <sup>a</sup> who walk not after the flesh, but after the Spirit.

5 For, <sup>b</sup> they that are after the flesh do mind the things of the flesh : but they that are after the Spirit, <sup>c</sup> the things of the Spirit.

<sup>a</sup> Ver. 1.—<sup>b</sup> John 3. 6. 1 Cor. 2. 14.—<sup>c</sup> Gal. 5. 22, 25.

own requisitions; it is the rule of righteousness, and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates; instead of condemning, it would have applauded and rewarded; but, as the flesh, the carnal and rebellious principle, had prevailed, and transgression had taken place; it was rendered weak, inefficient to undo this work of the flesh, and bring the sinner into a state of pardon and acceptance with God.

*God sending his own Son in the likeness of sinful flesh*] Did that which the law could not do; i. e. purchased pardon for the sinner, and brought every believer into the favour of God. And this is effected by the incarnation of Christ; He in whom dwelt the fulness of the Godhead bodily, took upon him the likeness of sinful flesh, that is, a human body like ours; but not sinful as ours; and for sin, καὶ περὶ αμαρτίας, and as a sacrifice for sin, (this is the sense of the word in a multitude of places) *condemned sin in the flesh*; condemned that to death and destruction, which had condemned us to both: and this he did—

Verse 4. *That the righteousness of the law might be fulfilled in us*] That the guilt might be pardoned through the merit of that sacrifice: and that we might be enabled, by the power of his own grace and Spirit, to walk in newness of life; loving God with all our heart, soul, mind, and strength; and our neighbour as ourselves; and thus the righteousness, the spirit, design, and purpose of the law, is fulfilled in us, through the strength of the Spirit of Christ, which is here put in opposition to the weakness of the law through the flesh.

It is very likely that the concluding clause of this verse, which is the very same as that found in the common text of the first verse, has been transferred to that verse from this place.

*Condemned sin in the flesh*] The design and object of the incarnation and sacrifice of Christ were to condemn sin, to have it executed and destroyed; not to tolerate it, as some think; or to render it subservient to the purposes of his grace, as others; but to annihilate its power, guilt, and being, in the soul of a believer.

Verse 5. *For they that are after the flesh*] And here is the great distinction between Jews and genuine Christians: the former are after the flesh: are under the power of the carnal, rebellious principle; and consequently mind, φρονεῖν, *relish the things of the flesh*; the things which appertain merely to the present life; having no relish for spiritual and eternal things.

*But they that are after the Spirit*] They who are regenerated,

6 For <sup>a</sup> to <sup>b</sup> be carnally minded is death ; but <sup>c</sup> to be spiritually minded is life and peace.

7 Because <sup>d</sup> the <sup>e</sup> carnal mind is enmity against God : for it is not subject to the law of God, <sup>f</sup> neither indeed can be.

8 So then, they that are in the flesh cannot please God.

<sup>a</sup> Ch. 6. 21. Ver. 13. Gal. 6. 8.—<sup>b</sup> Gr. *the minding of the flesh* ; So ver. 7.—<sup>c</sup> Gr. *the minding of the Spirit*.—<sup>d</sup> Gr. *the minding of the flesh* —<sup>e</sup> James 4. 4.—<sup>f</sup> 1 Cor. 2. 14.

who are born of the Spirit, being redeemed from the influence and law of the carnal mind ; these relish the things of the Spirit ; they are spiritually minded, and pass through things temporal, so as not to lose the things which are eternal. And this, which in these apostolic times distinguished between the carnal Jew, and the spiritual believer in Christ, is the grand mark of distinction between the nominal and the real Christian now. The former are earthly minded, and live for this world ; the latter are spiritually minded, and live for the world to come.

Verse 6. *For to be carnally minded is death*] To live under the influence of the carnal mind, is to live in a state of condemnation ; and, consequently, liable to death eternal : whereas, on the contrary, he who is spiritually minded, has the life and peace of God in his soul ; and is in full prospect of life eternal.

Verse 7. *Because the carnal mind is enmity against God*] Because it is a carnal mind, and relishes earthly and sinful things ; and lives in opposition to the pure and holy law of God ; therefore it is enmity against God, it is irreconcilable and implacable hatred.

*It is not subject to the law of God*] It will come under no obedience ; for it is sin, and the very principle of rebellion ; and therefore it cannot be subject, nor subjected ; for it is essential to sin to show itself in rebellion ; and when it ceases to rebel, it ceases to be sin.

From this we learn, that the design of God, in the economy of the Gospel, is not to weaken, curtail, or lay the carnal principle in bonds, but to destroy it. As it is not subject, and cannot be subject to the law of God, it must be destroyed ; else it will continue to rebel against God. It cannot be mended, or rendered less offensive in its nature, even by the operations of God ; it is ever sin, and sin is ever enmity ; and enmity, wherever it has power, will invariably show itself in acts of hostility and rebellion.

Verse 8. *So then*] Because this carnal mind is enmity against God : *they that are in the flesh*, who are under the power of the workings of this carnal mind, (which every soul is, that has not received redemption in the blood of the Lamb.)

*Cannot please God*] Because of the rebellious workings of this principle of rebellion and hatred. And, if they cannot please God, they must be displeasing to him ; and, consequently, in the broad road to final perdition.

9 But ye are not in the flesh, but in the Spirit, if so be that <sup>a</sup> the Spirit of God dwell in you. Now, if any man have not <sup>b</sup> the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But, if the Spirit of <sup>c</sup> him that raised up Jesus from the dead dwell in you, <sup>d</sup> he that raised up Christ from the dead shall also quicken your mortal bodies <sup>e</sup> by his Spirit that dwelleth in you.

<sup>a</sup> 1 Cor. 3. 16. & 6. 19.—<sup>b</sup> John 3. 34. Gal. 4. 6. Phil. 1. 19. 1 Pet. 1. 11.—<sup>c</sup> Acts 2. 24.—<sup>d</sup> Ch. 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5.—<sup>e</sup> Or, *because of his Spirit*.

Verse 9. *But ye are not in the flesh*] Ye Christians who have believed in Christ Jesus as the sin-offering which has condemned sin in the flesh; and having been justified by faith, and made partakers of the Holy Spirit, are enabled to walk in newness of life.

*If so be that the Spirit of God dwell in you*] Or *seeing that* ~~it~~ *is* the Spirit of God dwelleth in you. The flesh, the sinful principle, dwelt in them before; and its motions were the proofs of its indwelling; but now the Spirit dwells in them; and its testimony in their conscience, and its powerful operations in their hearts, are the proofs of its indwelling. God made man in union with himself, and his heart was his temple. Sin being committed, the temple was defiled, and God abandoned it. Jesus Christ has come by his sacrifice and Spirit to cleanse the temple, and make man again a habitation of God through the Spirit. And when this Almighty Spirit again makes the heart his residence; then the soul is delivered from the moral effects of the fall. And, that this is absolutely necessary to our present peace, and final salvation is proved from this; that if any man have not the Spirit of Christ; the mind that was in him, produced there, by the power of the Holy Ghost; he is none of his, he does not belong to the kingdom, flock, or family of God. This is an awful conclusion!—Reader, lay it to heart.

Verse 10. *And if Christ be in you, &c.*] This is the criterion by which you may judge of the state of grace in which you stand. If Christ dwell in your hearts by faith, *the body is dead because of sin*; *δι' αμαρτιαν*, in reference to sin; the members of your body no more perform the work of sin, than the body of a dead man does the functions of natural life. Or the apostle may mean, that although because of sin, the life of man is forfeited; and the sentence, *dust thou art, and unto dust thou shalt return*, must be fulfilled on every human being, till the judgment of the great day; yet, their souls being quickened by the indwelling Spirit of Christ, enables them to live a life of righteousness, and gives them a full assurance that their bodies, which are now condemned to death because of sin, shall be raised again to a life of immortal glory.

Verse 11. *But if the Spirit, &c.*] This verse confirms the sense

12 <sup>a</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

<sup>a</sup> Ch. 6. 7, 14.

given to the preceding. He, who here receives the grace and Spirit of Christ, and continues to live, under its influence, a life of obedience to the Divine will, shall have a resurrection to eternal life; and the resurrection of Christ shall be the pattern after which they shall be raised.

*By his Spirit that dwelleth in you]* Instead of *δια του ενικοιουντος αυτου πνευματος*, because of the Spirit of him who dwelleth in you, DEFG. a great many others, with the Vulgate, Itala, and several of the Fathers, have *δια το ενικοιουν αυτου πνευμα*, which gives almost no variety of meaning. The latter may be neater Greek, but it is not better sense than the preceding.

Verse 12. *Therefore, brethren, &c.]* Dr. Taylor is of opinion that the apostle, having spoken separately both to Jews and Gentiles concerning holiness, and the obligation to it, now addresses himself to both conjointly, and—

I. Draws the general conclusion from all his arguments upon this subject, ver. 12.

II. Proves the validity of their claims to eternal life, ver. 14—17.

III. And as the affair of suffering persecution was a great stumblingblock to the Jews, and might very much discourage the Gentiles, he introduces it to the best advantage, ver. 17. and advances several arguments to fortify their minds under all trials:—as (1.) That they suffered with Christ.—(2.) In order to be glorified with him in a manner which will infinitely compensate all sufferings, ver. 17, 18.—(3.) All mankind are under various pressures, longing for a better state, ver. 19—22.—(4.) Many of the most eminent Christians are in the same distressed condition, ver. 23.—(5.) According to the plan of the Gospel, we are to be brought to glory after a course of patience, exercised in a variety of trials, ver. 24, 25.—(6.) The Spirit of God will supply patience to every upright soul under persecution and suffering, ver. 26, 27.—(7.) All things, even the severest trials, shall work together for their good, ver. 28. And this he proves, by giving us a view of the several steps which the wisdom and goodness of God have settled in order to our complete salvation, ver. 29, 30. Thence he passes to the affair of our perseverance; concerning which he concludes, from the whole of his preceding arguments, that as we are brought into a state of pardon, by the free grace of God, through the death of Christ, who is now our Mediator in heaven; no possible cause, providing we continue to love and serve God, shall be able to pervert our minds, or separate us from his love in Christ Jesus, ver. 31—39. *Therefore, αγαπουν*, is the grand inference, from all that he has been arguing in relation to sanctity of life, both to the Gentiles, chap. vi. and to the Jews, chap. vii. and viii. to this verse, where I suppose he begins to address himself to both in a body, to the end of the chapter.—Taylor, p. 317.



13 For <sup>a</sup> if ye live after the flesh, ye shall die, but if ye through the Spirit do <sup>b</sup> mortify the deeds of the body, ye shall live.

14 For <sup>c</sup> as many as are led by the Spirit of God, they are the sons of God.

15 For <sup>d</sup> ye have not received the spirit of bondage again <sup>e</sup> to fear; but ye have received the <sup>f</sup> Spirit of adoption, whereby we cry, <sup>g</sup> Abba, Father.

<sup>a</sup> Ver. 6. Gal. 6. 8.—<sup>b</sup> Eph. 4. 22. Col. 3. 5.—<sup>c</sup> Gal. 5. 18.—<sup>d</sup> 1 Cor. 2. 12. Heb. 2. 15.—<sup>e</sup> 2 Tim. 1. 7. <sup>f</sup> 1 John 4. 18.—<sup>g</sup> Isai. 56. 5. Gal. 4. 5, 6.—<sup>h</sup> Mark 14. 36.

Verse 13. *For if ye live after the flesh ye shall die*] Though *μελετεσθε αποθνησκειν* may mean, *ye shall afterward die*, and this seems to intimate a temporal death; yet not exclusively of an eternal death; for both, and especially the latter, are necessarily implied.

*But if ye, through the Spirit*] If ye seek that grace and spiritual help which the Gospel of Christ furnishes; resist, and by resisting, *mortify the deeds of the flesh*, against which the law gave you no assistance; *ye shall live* a life of faith, love, and holy obedience here; and a life of glory hereafter.

Verse 14. *For as many as are led by the Spirit, &c.*] No man who has not divine assistance can either find the way to heaven, or walk in it when found. As Christ, by his sacrificial offering, has opened the kingdom of God to all believers; and as a mediator, transacts the concerns of their kingdom before the throne: so the Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ; and all that are born of this Spirit are led and guided by it; and none can pretend to be the children of God who are not thus guided.

Verse 15. *Ye have not received the Spirit of bondage*] All that were under the law were under bondage to its rites and ceremonies; and as, through the prevalence of that corrupt nature with which every human being is polluted, and to remove which the law gave no assistance, they were often transgressing; consequently, they had forfeited their lives, and were continually, through fear of death, subject to bondage, Heb. ii. 15. The believers in Christ Jesus were brought from under that law, and from under its condemnation; and, consequently, were freed from its bondage. The Gentiles were also in a state of bondage, as well as the Jews: they had also a multitude of burdensome rights and ceremonies, and a multitude of deities to worship; nor could they believe themselves secure of protection while one of their almost endless host of gods, celestial, terrestrial, or infernal, was left unpropitiated.

*But ye have received the Spirit of adoption*] Ye are brought into the family of God by adoption; and the agent that brought you into this family is the Holy Spirit; and this very Spirit continues to witness to you the grace in which ye stand, by enabling you to call God you<sup>r</sup> Father, with the utmost filial confidence and affection.

16 <sup>a</sup> The Spirit itself beareth witness with our spirit, that we are the children of God.

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<sup>a</sup> 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30.

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*The Spirit of adoption*] Adoption was an act frequent among the ancient Hebrews, Greeks, and Romans; by which a person was taken out of one family, and incorporated with another. Persons of property, who had no children of their own, adopted those of another family. The child thus adopted, ceased to belong to his own family, and was, in every respect, bound to the person who had adopted him, as if he were his own child; and in consequence of the death of his adopting father, he possessed his estates. If a person, after he had adopted a child, happened to have children of his own; then the estate was equally divided between the adopted and real children. The Romans had regular forms of law by which all these matters were settled.

*Whereby we cry, Abba, Father.*] The reason why the Syriac and Greek words are here conjoined, may be seen in the note on Mark xiv. 36. to which the reader is referred. The introduction of the words here shows that the persons in question had the strongest evidence of the excellence of the state in which they stood; they knew that they were thus adopted; and they knew this by the Spirit of God which was given them on their adoption; and let me say, they could know it by no other means. The Father who had adopted them, could be seen by no mortal eye; and the transaction being purely of a spiritual nature, and transacted in heaven, can be known only by God's supernatural testimony of it upon earth. It is a matter of such solemn importance to every Christian soul, that God in his mercy has been pleased not to leave it to conjecture, assumption, or inductive reasoning; but attests it by his own Spirit in the soul of the person whom he adopts through Christ Jesus. It is the grand and most observable case, in which the intercourse is kept up between heaven and earth; and the genuine believer in Christ Jesus, is not left to the quibbles or casuistry of polemic divines or critics, but receives the thing, and the testimony of it, immediately from God himself. And were not the testimony of the state thus given, no man could possibly have any assurance of his salvation which would beget confidence and love. If, to any man, his acceptance with God be hypothetical, then his confidence must be so too. His love to God must be hypothetical, his gratitude hypothetical, and his obedience also. IF, God have forgiven me my sins, then I should love him, and I should be grateful, and I should testify this gratitude by obedience. But who does not see that these must necessarily depend on the IF in the first case. All this uncertainty, and the perplexities necessarily resulting from it, God has precluded by sending the Spirit of his Son into our hearts, by which we cry Abba, Father! and thus our adoption into the heavenly family is testified and ascertained to us in the only way in which it can possibly be

17 And if children, then heirs, <sup>a</sup> heirs of God, and joint heirs with Christ : <sup>b</sup> if so be that we suffer with *him*, that we may be also glorified together.

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<sup>a</sup> Acts 26. 18. Gal. 4. 7.—<sup>b</sup> Acts 14. 22. Phil. 1. 29. 2 Tim. 2. 11, 12.

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done, by the direct influence of the Spirit of God. Remove this from Christianity, and it is a dead letter.

It has been remarked that slaves were not permitted to use the term *Abba*, father, or *Imma*, mother, in accosting their masters and mistresses. The Hebrew canon, relative to this is extant in the tract *Berachoth*, fol. 16. 2. העבדים והשפחות אין קורין אותם לא אבא אמה פלוני ha abadim ve hashepachoth ein korin otham, lo Abba N. velo Imma N. *Men-servants and maid-servants do not call to their master Abba, (father,) N. nor to their mistress Imma, (mother,) N.* And from this, some suppose that the apostle intimates, that being now brought from under the spirit of bondage in which they durst not call God their Father; they are now not only brought into a new state, but have got that language which is peculiar to that state. It is certain that no man who has not redemption in the blood of the cross, has any right to call God Father; but merely as he may be considered the *Father of the spirits of all flesh*.

Some have supposed that the apostle, by using the Syriac and Greek words which express Father, shows the union of Jewish and Gentile believers in those devotions which were dictated by a filial spirit. Others have thought that these were the first words which those generally uttered, who were made partakers of the Holy Spirit. It is enough to know that it was the language of their sonship; and that it expressed the clear assurance they had of being received into the Divine favour, the affection and gratitude they felt for this extraordinary blessing, and their complete readiness to come under the laws and regulations of the family, and to live in the spirit of obedience.

Verse 16. *The Spirit itself beareth witness with our spirit*] *Αυτο το πνευμα* that same Spirit, the Spirit of adoption; that is, the Spirit who witnesses this adoption, which can be no other than the Holy Ghost himself, and certainly cannot mean any disposition or affection of mind which the adopted person may feel; for such a disposition must arise from a knowledge of this adoption; and the knowledge of this adoption cannot be given by any human or earthly means; it must come from God himself: therefore, the *αυτο το πνευμα* must have reference to that Spirit, by whom alone the knowledge of the adoption is witnessed to the soul of the believer.

*With our Spirit*—In our understanding, the place or recipient of light and information; and the place or faculty to which such information can properly be brought. This is done that we may have the highest possible evidence of the work which God has wrought. As the window is the proper medium to let the light of the sun into our apartments; so the understanding is the proper medium of con-

18 For I reckon that <sup>a</sup> the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For <sup>b</sup> the earnest expectation of the creature waiteth for the <sup>c</sup> manifestation of the sons of God.

<sup>a</sup> 2 Cor. 4. 17. 1 Pet. 1. 6, 7. & 4. 13.—<sup>b</sup> 2 Pet. 3. 13.—<sup>c</sup> 1 John 3. 2.

veying the Spirit's influence to the soul. We, therefore, have the utmost evidence of the fact of our adoption, which we can possibly have: we have the word and Spirit of God; and the word sealed on our spirit by the Spirit of God. And this is not a momentary influx: if we take care to walk with God, and not grieve the Holy Spirit, we shall have an abiding testimony; and while we continue faithful to our adopting Father, the Spirit that witnesses that adoption will continue to witness it; and hereby we shall know that we are of God by the Spirit which he giveth us.

Verse 17. *And if children, then heirs*] For the legitimate children can alone inherit the estate. This is not an estate to which they succeed in consequence of the death of a former possessor; it is like the Promised Land, given by God himself, and divided among the children of the family.

*Heirs of God*] It is neither an earthly portion, nor a heavenly portion; but God himself, who is to be their portion. It is not heaven they are to inherit; it is God, who is infinitely greater and more glorious than heaven itself. With such powers has God created the soul of man, that nothing less than himself can be a sufficient and satisfactory portion for the mind of this most astonishing creature.

*Joint heirs with Christ*] Partaking of the same eternal glory with the glorified human nature of Christ.

*If so be that we suffer with him*] Observe, says Dr. Taylor, how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised up their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever blessed Son of God.

*We are heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him*—This, with the additional consideration, that we suffer with Christ; or, as he himself suffered, would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments he had to offer.

Verse 18. *For I reckon that the sufferings, &c.*] If the glory that is to be revealed be the enjoyment of God himself, (see above,) then the sufferings of this life, which, when compared with eternity, are but as for a moment, are not worthy to be put in competition with this glory which shall be revealed in us. This case is perfectly clear.

Verse 19. *For the earnest expectation of the creature*] There is considerable difficulty in this and the four following verses: and the difficulty lies chiefly in the meaning of the word *κτίσις*, which we translate *the creature*, and *creation*. Some think that by it the brute



20 For <sup>a</sup>the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.

<sup>a</sup> Ver. 22. Gen. 3. 19.

creation is meant, others apply it to the Jewish people, others to the godly, others to the Gentiles, others to the good angels, and others to the fallen spirits, both angelic and human. Dissertations without end have been written on it; and it does not appear that the Christian world are come to any general agreement on the subject. Dr. Lightfoot's mode of explanation appears to me to be the best, on the whole. "There is," says he, "a twofold key hanging at this place, which may unlock the whole, and make the sense plain and easy.

"1. The first is the phrase *παρα κτίσις*, which we render *the whole creation*, ver. 22, and with which we meet twice elsewhere in the New Testament. Mark xvi. 15, *Preach the Gospel, παση τη κτισει, to every creature*; and Col. i. 23, *the Gospel was preached, εν παση τη κτισει, to every creature*. Now it is sufficiently apparent what is meant by *παρα κτίσις* in both these places, viz. *all nations*, or *the heathen world*. For that which, in St. Mark, is, *preach the Gospel to every creature*; is, in St. Matthew, *go and teach παντα τα εθνη, all nations*. And this very phrase in this place, lays claim to that very interpretation. And the Hebrew כל הבריות *col haberioth*, which answers to the Greek *παρα κτίσις, every creature*, is applied by the Jews to the Gentiles, and that by way of opposition to Israel.

"2. The second key is the word *ματαιοτητι*, ver. 20. which is not unfitly rendered *vanity*; but then this vanity is improperly applied to the vanishing, dying, changing state of the creation. For *ματαιοτης, vanity*, does not so much denote the vanishing condition of the outward state, as it does the inward vanity or emptiness of the mind. So the apostle, speaking of the Gentiles, concerning whom he speaks here, tells us, *εματαιωθησαν, They became vain in their imaginations*, Rom. i. 21. and again, *The Gentiles walk, εν ματαιοτητι, in the vanity of their mind*, Eph. iv. 17. So also, *The Lord knoweth the thoughts of the wise, οτι ματαιοι υντι, that they are vain*, 1 Cor. iii. 20. To all which let me add this farther observation, that throughout this whole place, the apostle seems to allude to the bondage of the Israelites in Egypt, and their deliverance from it; with a comparison made between the Jewish and the Gentile church. When God would deliver Israel from his bondage, he challenges him for his son, and his first-born, Exod. iv. 22. And in like manner the Gentiles earnestly expect and wait for such a kind of manifestation of the sons of God, within and among themselves. The Romans, to whom the apostle writes, knew well how many predictions and promises it had pleased God to publish by his prophets, concerning gathering together and adopting sons to himself among the Gentiles; the manifestation of which sons the whole Gentile world, with a neck as it were stretched out. as the word *αποκα-*

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For, we know that <sup>a</sup> the whole creation <sup>b</sup> groaneth and travaileth in pain together until now.

<sup>a</sup> Or, every creature. Mark 16. 15. Col. 1. 23.—<sup>b</sup> Jer. 12. 11.

*gadoxia* implies, (from *απο*, and *κατα*, the head, and *δεξαω*, to expect,) doth now wait for." See the observations at the end of this chapter.

Verse 20. *For the creature was made subject to vanity*] The Gentile world were subject to vanity of mind;—but how? not willingly, but by reason of him who hath subjected the same. May we not say, it became vain willingly? but was made subject to vanity unwillingly. For, let us recur to the origin of Gentilism, the confusion of languages, by reason of the attempt to build the tower of Babel; and though there are some passages in the gloss of the Targumists upon this matter, that are sufficiently ridiculous; yet as to their scope and design they are worthy of notice. "*They said, Go to, let us build us a city and a tower, and let its head reach unto the top of heaven; and let us make a house of worship in the top of it; and let us put a sword in his hand that he may wage war for us against our enemies, before we be scattered abroad upon the face of the whole earth.*" It is an ancient tradition among the Jews, that this tower was built on an idolatrous account. The confusion of tongues, by which true religion was lost in the world, is a proof that the builders of this tower sinned against God in the highest degree. They were inclined to vanity, i. e. idolatry, *willingly*; but they were subjected to vanity *unwillingly*; for this proceeded from the just indignation and vengeance of God. From this time the world lay under heathenism, till the bringing in of the Gospel, upwards of 2000 years after.—See Lightfoot.

Verse 21. *Because the creature*] This and the preceding verse should be thus connected; *in hope THAT (οτι) the creature itself also shall be delivered.* The word *φθορα* denotes very frequently, *sinful corruption*. So 2 Pet. i. 4, *Corruption through lust, φθορα εν επιθυμια*. 2 Cor. xi. 3, *lest your minds should be corrupted.* 1 Cor. xv. 33, *Evil communications corrupt good manners.* The sense, therefore, of the apostle in this place, seems to be; the Gentile world shall, in time, be delivered from the bondage of their sinful corruption; i. e. the bondage of their lusts and vile affections; and be brought into such a noble liberty as the sons of God enjoy.

Verse 22. *The whole creation groaneth and travaileth*] If it be inquired how the Gentile world groaned and travailed in pain; let them who explain this of the fabric of the material world, tell us how that groans and travails? They must needs own it to be a borrowed and allusive phrase: but, in the sense above given, the very literal construction may be admitted.

23 And not only *they*, but ourselves also, which have <sup>a</sup> the first-fruits of the Spirit, <sup>b</sup> even we ourselves groan within ourselves, <sup>c</sup> waiting for the adoption, *to wit*, the <sup>d</sup> redemption of our body.

24 For we are saved by hope : but <sup>e</sup> hope that is seen

<sup>a</sup> 2 Cor. 5. 5. Eph. 1. 14.—<sup>b</sup> 2 Cor. 5. 2, 4.—<sup>c</sup> Luke 20. 36.—<sup>d</sup> Luke 21. 28. Eph. 4. 30.—<sup>e</sup> 2 Cor. 5. 7. Heb. 11. 1.

Verse 23. *And not only they, but ourselves also*] Neither the Gentiles only, but we Jews also, (however we belong to a nation envious of the heathen,) to whom God hath granted the first-fruits of the Spirit ; we sigh among ourselves for their sakes, waiting for the adoption ; that is, the redemption of our mystical body, whereof the Gentiles make a very great part. Lightfoot's Works, Vol. II. pages 359 and 707.

The scope and design of St. Paul in these verses may be thus summed up;—The apostle shows that the whole creation is in a suffering state, into which it has been brought by the disobedience of one man, Adam ; therefore it was made subject to vanity ; pain, sickness, and death ; not willingly, for mankind had no part in that transgression, which “brought death into the world, and all our wo ;” but God subjected the whole, purposing to afford them a deliverance, and infusing into every heart a hope that a more auspicious era should take place ; and it is through the influence of this hope, which every man possesses, that the present ills are so patiently borne, because all are expecting better days. The great Deliverer is the Messiah, and the Gospel days the auspicious era which God intended to bring forward. They who believe in Christ, with a heart unto righteousness, are freed from the bondage of their sinful corruption, and brought into the glorious liberty of the sons of God ; and they look forward with joyous expectation, waiting for the general resurrection, when their bodies also shall be redeemed from corruption, and the whole man, body and soul, be adopted into the family of heaven above ; as their souls had been previously adopted into the family of faith below. And although it may be said that the redemption provided by the Gospel, cannot be an object of hope to those who have never heard of it ; yet, as every man has hope, and this hope is inspired by God for this very purpose, that it may be the means of supporting them in the ills of life ; and God, in inspiring it, had respect to the glorious state of Christianity ; therefore, it is this state, in effect, that the whole creation are longing for. So Jesus Christ is said, by the prophet Haggai, ii. 7, to be *the Desire of all nations* ; and yet not one of the nations of the earth had at that time heard of him. And thus, as Dr. Whitby has very properly remarked, “desire and expectation are ascribed to creatures, in reference to things they want, and which tend to their advantage ; notwithstanding they explicitly know nothing of them.”

Verse 24. *For we are saved by hope*] We are supported, and are

is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities : for

comfortable in the expectation we have of receiving, from the hand of our God, all the good we need, in the troubles and adversities of this life ; and in having our bodies raised from corruption and death, at the general resurrection.

*Hope that is seen is not hope*] As hope signifies the expectation of future good ; so, it necessarily supposes that the object of it is not seen ; i. e. not enjoyed : for to see, in scripture language, sometimes signifies to enjoy, as in Job vii. 7, *Mine eyes shall no more see (margin, enjoy) good.* Job ix. 25, *My days flee away, and see no good ; i. e. enjoy no prosperity.* Psal. l. 23, *I will show the salvation of God : I will give that man to enjoy my salvation who walks uprightly.* Matt. v. 8, *Blessed are the pure in heart, for they shall see God : that is, they shall enjoy his favour and blessing.* See also, John iii. 36. Heb. xii. 14. and 1 John iii. 2. *The hope that is seen, that is enjoyed,* is no longer hope ; it is fruition : and a man cannot hope for that which he has in his possession.

Verse 25. *But if we hope for that we see not*] If we have a well-grounded expectation of our resurrection, and final glorification, knowing that such things are necessarily future, and must, for a certain time be delayed ; then do we patiently wait for them, continue patiently to endure the common ills of life, and whatever tribulations we may be exposed to in consequence of our Christian profession ; for we know, *faithful is he who has promised.* Hope is a sort of universal blessing ; and one of the greatest which God has granted to man. To mankind in general, life would be intolerable without it ; and it is as necessary as faith is, even to the followers of God.

The ancients have a very instructive and elegant fable concerning it. “Prometheus, having made a human body, went up to heaven, and stole some celestial fire to animate it. Jupiter, incensed at the theft, sent down Pandora, with a box full of diseases and plagues of every kind, as an ensnaring present to Prometheus ; but he refused to accept it. Epimetheus took and opened it ; and instantly all those diseases, &c. by which mankind have been made miserable, flew out and spread themselves over the whole earth ; and only *hope* remained at the bottom of the box.” This fable explains itself as to its main design. Men find life, with its various and unavoidable ills, only supportable by the hope they have of not only getting safely through them, but of enjoying a state of blessedness in the end. Hope is still at the bottom ; and therefore man is encouraged to bear up in all the pressures of life. Take away hope ; and then black despair, and indescribable wretchedness, would be the instant result. Hope stands justly among the highest mercies of God.

Verse 26. *The Spirit also helpeth our infirmities*] The same



<sup>a</sup> we know not what we should pray for as we ought : but  
<sup>b</sup> the Spirit itself maketh intercession for us with groanings  
 which cannot be uttered.

27 And <sup>c</sup> he that searcheth the hearts knoweth what is  
 the mind of the Spirit : <sup>d</sup> because he maketh intercession  
 for the saints, <sup>e</sup> according to *the will of God*.

<sup>a</sup> Matt. 20. 22. James 4. 3.—<sup>b</sup> Zech. 12. 10. Eph. 6. 18.—<sup>c</sup> 1 Chron. 28. 9. Psa.  
 7. 9. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24. 1 Thess. 2. 4. Rev.  
 2. 23.—<sup>d</sup> Or, *that*.—<sup>e</sup> 1 John 5. 14.

*Spirit*, το πνευμα, mentioned before, as bearing witness with ours  
 that we are the children of God ; and consequently it is not a dispo-  
 sition or frame of mind, for the disposition of our mind surely cannot  
 help the infirmities of our minds.

The word συναντιλαμβάνεται is very inadequately expressed by  
*helpeth*. It is compounded of συν, *together*, αντι, *against*, and  
 λαμβάνομαι, *to support*, or *help* ; and signifies such assistance as is  
 afforded by any two persons to each other, who mutually bear the  
 same load ; or carry it between them. He who prays, receives  
 help from the Spirit of God ; but he who prays not, receives no  
 such help. Whatever our strength may be, we must put it forth,  
 even while most implicitly depending on the strength of God himself.

*For we know not what we should pray for as we ought*] And  
 should therefore be liable to endless mistakes in our prayers, if suita-  
 ble desires were not excited by the Holy Spirit ; and power received  
 to bring these desires, by prayer, before the throne of grace.

*But the Spirit itself*] Αυτο το πνευμα, *the same Spirit*, viz. the  
 Spirit that witnesses of our adoption and sonship, ver. 15, 16. *makes*  
*intercession for us*. Surely if the apostle had designed to teach us,  
 that he meant our own sense and understanding by the Spirit, he  
 never could have spoken in a manner in which plain common sense  
 was never likely to comprehend his meaning. Besides, how can it  
 be said that our own spirit, our filial disposition, bears witness with  
 our own spirit ; that our own spirit helps the infirmities of our own  
 spirit ; that our own spirit teaches our own spirit that of which it is  
 ignorant ; and that our own spirit maketh intercession for our own spi-  
 rit, with groanings unutterable ? This would have been both incon-  
 gruous and absurd. We must therefore understand these places of that  
 help and influence which the followers of God receive from the Holy  
 Ghost ; and, consequently, of the fulfilment of the various promises  
 relative to this point which our Lord made to his disciples, particu-  
 larly in John xiv. 16, 17. and 26. xv. 26, 27. xvi. 7. and particularly  
 ver. 13. and 14. *Howbeit, when he, the Spirit of truth, is come, he will*  
*guide you into all truth ; and he will show you things to come. He shall*  
*glorify me ; for he shall receive of mine, and shall show it unto you.*

Verse 27. *He maketh intercession for the saints*] The word εν-  
 τυγχάνω, signifies to apply oneself to a person in behalf of another :  
 to *intercede*, or *negotiate for*. Our Lord makes intercession for us,

28 And we know that all things work together for good to them that love God : to them <sup>a</sup> who are the called according to his purpose.

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<sup>a</sup> Ch. 9. 11, 23, 24. 2 Tim. 1. 9.

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by *negotiating* and *managing*, as our Friend and Agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints ; not by supplication to God on their behalf, but by directing and qualifying their supplications in a proper manner, by his agency and influence upon their hearts ; which, according to the Gospel scheme, is the peculiar work and office of the Holy Spirit. See Taylor.

*According to the will of God.*] *Kata Θεου* according to the mind, intention, or design of God. And thus the prayers which we offer up, and the desires which subsist in the unutterable groanings, are all such as are pleasing in the sight of God. So that God, whose is the Spirit, and who is acquainted with the mind of the Spirit, knows what he means when he leads the saints to express themselves in words, desires, groans, sighs, or tears : in each God reads the language of the Holy Ghost ; and prepares the answer according to the request.

From all this we learn, that a fluency in prayer is not essential to praying : a man may pray most powerfully in the estimation of God, who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it contains the language of his own Spirit. Some desires are too mighty to be expressed ; there is no language expressive enough to give them proper form and distinct vocal sound. Such desires show that they came from God : and as they came from him, so they express what God is disposed to do ; and what he has purposed to do. This is a matter of great encouragement to all those who are agonizing to enter in at the strait gate.

Verse 28. *And we know that all things work together for good to them that love God*] To understand this verse aright, let us observe—1. That the persons in whose behalf all things work for good, are they who love God ; and, consequently, who live in the spirit of obedience.—2. It is not said that all things *shall* work for good ; but that *συγγεγισ*, *they work now* in the behalf of him who *loveth now*, *ἀγαπᾷ* ; for both verbs are in the present tense.—3. All these things work together ; while they are working, God's providence is working, his Spirit is working, and they are working together with him. And whatever troubles, or afflictions, or persecutions may arise, God presses them into their service ; and they make a part of the general working, and are caused to contribute to the general good of this person who now loves God, and who is working by faith and love under the influence and operation of the Holy Ghost. They who say sin works for good to them that love God, speak blasphemous nonsense. A man who now loves God, is not now sinning

29 For whom <sup>a</sup> he did foreknow, <sup>b</sup> he also did predestinate <sup>c</sup> to be conformed to the image of his Son, <sup>d</sup> that he might be the first-born among many brethren.

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<sup>a</sup> See Exod. 33. 12. 17. Psal. 1. 6. Jer. 1. 5. Matt. 7. 23. Ch. 11. 2. 2 Tim. 2. 19. 1 Pet. 1. 2.—<sup>b</sup> Eph. 1. 5, 11.—<sup>c</sup> John 17. 22. 2 Cor. 3. 18. Phil. 3. 21. 1 John 3. 2.—<sup>d</sup> Col. 1. 15, 18. Heb. 1. 6. Rev. 1. 5.

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against God; and the promise belongs only to the present time: and as love is the true incentive to obedience, the man who is entitled to the promise, can never, while thus entitled, (loving God,) be found in the commission of sin. But though this be a good general sense for those words, yet the all things mentioned here by the apostle seem more particularly to mean those things mentioned in the 28th, 29th, and 30th verses.

*To them who are the called according to his purpose*] Dr. Taylor translates τοῖς κλητοῖς, the invited: and observes, that it is a metaphor taken from inviting guests, or making them welcome to a feast. As if he had said, Certainly all things work together for their good; for this reason, because they are called, invited, or made welcome to the blessings of the covenant, (which is ratified in eating of the covenant sacrifice,) according to God's original purpose first declared to Abraham, Gen. xvii. 4. *Thou shalt be a father of many nations—and all the nations of the earth shall be blessed in him*, xviii. 18. Thus this clause is to be understood; and thus it is an argument to prove, that all things, how afflictive soever, shall work for our good, while we continue to love God. Our being called or invited, according to God's purpose, proves that all things work for our good, on the supposition that we love God, and not otherwise. For our loving God, or making a due improvement of our calling, is evidently inserted by the apostle to make good his argument. He does not pretend to prove that all things shall concur to the everlasting happiness of all that are called; but only to those of the called, who love God. Our calling, thus qualified, is the ground of his argument, which he prosecutes and completes in the two next verses. Our calling he takes for granted, as a thing evident and unquestionable among all Christians. But you will say, how is it evident and unquestionable that we are called? I answer, from our being in the visible church, and professing the faith of the Gospel. For always, in the apostolic writings, all that are in the visible church, and profess the faith of the Gospel, are numbered among the called or invited: i. e. among the persons who are invited to feast on the covenant sacrifice: and who, thus, in reference to themselves, confirm and ratify the covenant. As for what is termed effectual calling, as distinguished from the general invitations of the Gospel, it is a distinction which divines have invented without any warrant from the Sacred Writings. Our calling, therefore, is considered by the apostle in the nature of a self-evident proposition, which nobody doubts or denies; or which, indeed, no Christian ought to doubt, or can call in question. Taylor's notes.

30 Moreover whom he did predestinate, them he also <sup>a</sup> called : and whom he called, them he also <sup>b</sup> justified : and whom he justified, them he also <sup>c</sup> glorified.

<sup>a</sup> Ch. 1. 6. & 9. 24. Eph. 4. 4. Heb. 9. 15. 1 Pet. 2. 9.—<sup>b</sup> 1 Cor. 6. 11.—<sup>c</sup> John 17. 22. Eph. 2. 6.

Verse 29. *For whom he did foreknow, &c.*] “In this, and the following verse, the apostle shows how our calling is an argument that all things work together to advance our eternal happiness; by showing the several steps which the wisdom and goodness of God have settled, in order to complete our salvation. In order to this, he first gives us, in this verse, the foundation and finishing; or the beginning and end of the scheme of our redemption: *For whom God did foreknow he also did predestinate to be conformed to the image of his Son.* To foreknow, here signifies to design before, or at the first forming of the scheme: to bestow the favour and privilege of being God’s people upon any set of men, as Rom. xi. 2. This is the foundation, or first step of our salvation; namely, the purpose and grace of God, which was given us in Christ Jesus, before the world began, 2 Tim. i. 9. Then he knew, or favoured us, for in this sense the word to know is taken in a great variety of places, both in the Old and New Testaments. And as he knew the Gentiles then, when the scheme was laid, and before any part of it was executed; consequently, in reference to the execution of this scheme, he foreknew us, that is, he allowed, granted, and purposed, that we should be thus favoured. This is the first step of our salvation; and the end or finishing of it, is our conformity to the Son of God in eternal glory, ver. 17. which includes and supposes our moral conformity to him. When God knew us, at the forming of the Gospel scheme, or when he intended to bestow on us the privilege of being his people; he then destined, or designed us to be conformed to the image of his Son: and as he destined or determined us then to this very high honour and happiness; he predestinated, foreordained, or pre-determined us to it. Thus we are to understand the foundation and finishing of the scheme of our salvation. The foundation is the foreknowledge, or gracious purpose of God; according to which ample provision is made for the salvation of the Gentiles. The finishing is our being joint heirs with Christ. Now our calling, or invitation, (see on ver. 28.) stands in connexion with both these—1. It stands in connexion with God’s foreknowledge; and so it is a true and valid calling; for we are called, invited, or chosen, *according to the foreknowledge of God the Father*, who may bestow his blessings upon any people, as may seem good in his sight, 1 Pet. i. 2. Consequently, we have a good title to the blessings of the Gospel, to which we are called or invited. And this was to be proved, that the Jews, to whom the apostle particularly wrote, might see that the Gentiles, being now called into the church of God, was not an accidental thing, but the matter which God had determined when he conceived the Gospel scheme. Thus our calling is connected with God’s fore-



31 What shall we then say to these things ? <sup>a</sup> If God be for us, who can be against us ?

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<sup>a</sup> Numb. 14. 9. Psal. 118. 6.

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knowledge.—2. It stands also in connexion with our being conformed to the image of his Son : for we are invited by the Gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. And therefore, supposing what the apostle supposes, that we love God, it is certain, from our being called that we shall be glorified with the sons of God : and so our calling proves the point, that all things should work together for our good, in our present state ; because it proves that we are intended for eternal glory, as he shows in the next verse. For we must understand his foreknowing, predestinating, calling, and justifying, in relation to his glorifying : and that none are finally glorified, but those, who, according to his purpose, have been invited, brought into his church ; and are *conformed to the image of his Son.*” See Taylor.

*The first-born among many brethren.*] That he might be the Chief, or Head, of all the redeemed ; for his human nature is the first-fruits of the resurrection from the dead ; and He is the first human being, that, after having passed through death, was raised to eternal glory.

Verse 30. *Whom he did predestinate, &c.*] The Gentiles, whom He determined to call into his church with the Jewish people : He called, He invited by the preaching of the Gospel, to believe on his Son Jesus Christ. It is worthy of note, that all that is spoken here, refers to what had already taken place ; for the calling, justifying, and glorifying, are here represented as having already taken place, as well as the foreknowing, and the predestinating : this should be carefully noticed. It is, therefore, reasonable to suppose, that the apostle principally refers to what God had already done among the Jews and Gentiles ; though he may also speak of the things that were not, as though they were.

*He also justified*] Pardoned the sins of all those who, with hearty repentance, and true faith, turned unto him.

*He also glorified*] He has honoured and dignified the Gentiles with the highest privileges ; and he has already taken many of them to the kingdom of glory ; and many more are on their way thither ; and all who love him, and continue faithful unto death, shall inherit that glory eternally. Hence it is added, *them he also glorified* ; for all the honours which he confers on them have respect to, and are intended to promote, their endless felicity : and though the terms are here used in a more general sense, yet if we take them more restrictedly, we must consider that, in the work of justification sanctification is implied ; justification being the foundation, and beginning of that work. From all this we learn, that none will be glorified who have not been sanctified and justified : that the justified are those who have been called or invited by the Gospel of Christ. That

32 <sup>a</sup> He that spared not his own Son, but <sup>b</sup> delivered him up for us all, how shall he not with him also freely give us all things ?

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<sup>a</sup> Ch. 5. 6, 10.—<sup>b</sup> Ch. 4. 25.

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those who have had this calling, are they to whom God determined to grant this privilege : they did not choose this salvation first ; but God sent it to them, when they knew him not : and therefore the salvation of the Gentile world, as well as that of the Jews, comes through the gratuitous mercy of God himself ; was the result of infinite designs ; and stands on the same ground as the calling, &c. of the Jewish people. The word *δοξα*, which we render *glory*, and *δοξαζω*, to *glorify*, both mean to *render illustrious*, *eminent*, &c. &c. in various parts of the New Testament ; and in this sense the verb is used, John xi. 4. xii. 23, 28. xiii. 31, 32. xiv. 13. xv. 8. xxi. 19. Acts iii. 13. and in Rom. xi. 13. in none of which places eternal beatification can be intended. Here it seems to mean, that those whom God had called into a state of justification, he had rendered illustrious by innumerable gifts, graces, and privileges ; in the same manner as he had done to the Israelites of old. This is the sense in which the passage should be understood.

The whole of the preceding discourse will show that every thing here is conditional, as far as it relates to the ultimate salvation of any person professing the Gospel of Christ ; for the promises are made to character, and not to persons, as some have most injudiciously affirmed. The apostle insists upon a character all along from the beginning of the chapter : ver. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Verse 13. *If ye live after the flesh ye shall die, &c.* The absolute necessity of holiness to salvation, is the very subject of his discourse ; this necessity he positively affirms, and establishes by the most solid arguments. At the very entrance of his argument here, he takes care to settle the connexion between our calling, and our love and obedience to God, on purpose to prevent that mistake into which so many have fallen, through their great inattention to the scope of his reasoning. Ver. 28. *All things work together for good—To whom ? To THEM that love God : to them that are called according to his purpose.—To them that love God, because they are called according to his purpose ; for those only who love God, can reap any benefit by this predestination, vocation, or any other instance of God's favour. See the observations at the end of this chapter.*

Verse 31. *What shall we then say to these things ?* What conclusion should we draw from the above premises ? From all that was already laid down in the preceding chapters, but especially in the preceding verses, from ver. 28—30. inclusive. As if he had said, What comfort may we derive from these doctrines ? God has called us all to holiness ; and to love him, which is the principle of holiness. We are persecuted and despised, it is true, and we may be more so :

33 Who shall lay any thing to the charge of God's elect ?  
*a* It is God that justifieth,

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*a* Isai. 50. 8, 9. Rev. 12. 10, 11.

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but, as God has called us to love him, and all things work together for good to them that love him : and as his covenant with Abraham, while he was in his Gentile state, shows his gracious purpose towards us Gentiles, whom he has foreknown, who have been objects of his gracious foreknowledge, as well as the Jews : and who have now the fullest proof that we were so, by his sending us the Gospel ; and showing us in it, that if the Israelites were to be a holy priesthood, a royal nation, we are no less favoured, as he has predestinated, from the beginning determined, that we should be conformed to the image of his Son, who is to be the first-born among many brethren : the Head and Chief of all converted Jews and Gentiles : and, in order to our final salvation, has called, invited us to believe on the Lord Jesus Christ ; has justified those who do believe, and has glorified, highly honoured, and adorned them with innumerable gifts and graces ; and if they continue to possess that faith which worketh by love, will bring them, both body and soul, to his eternal glory, their bodies being made like unto his glorious body. Seeing therefore, all these things are so, what comfort in our tribulations shall we derive from them ?—Why this : *If God be for us, who can be against us ?* He, who is infinitely wise, has undertaken to direct us : He who is infinitely powerful, has undertaken to protect us : He who is infinitely good, has undertaken to save us. What cunning, strength, or malice, can prevail against his wisdom, power, and goodness ? None ! Therefore, we are safe who love God : and not only shall sustain no essential damage by the persecutions of ungodly men ; but even these things work together for our good.

Verse 32. *He that spared not his own Son*] And can ~~we~~, his sincere followers, doubt of the safety of our state, or the certainty of his protection ? No—for if he loved us, Gentiles and Jews, so intensely, as to deliver up to death his own Son for us all, can he withhold from us any minor blessing ? Nay, will he not, on the contrary, freely give us all things ? For, if he told Abraham, who is the father of the faithful, and representative of us all ; and with whom the covenant was made, that because he had not withheld from him, his only son Isaac, but delivered him up to that death which he thought his God had required ; in blessing, he would bless him ; and in multiplying, he would multiply him ; that his seed should possess the gate of his enemies ; and that in it all the nations of the earth should be blessed, Gen. xxii. 16—18. Will **HE** not give us all that was spiritually intended by these promises whose only begotten Son was not sacrificed in a figure, but really ; in order to purchase every blessing that the soul of man can need ; and that the hand of God can dispense.

Verse 33. This, and the two following verses, contain a string of questions most appropriately introduced, and most powerfully urged ;

34 <sup>a</sup> Who is he that condemneth ? It is Christ that died, yea rather, that is risen again, <sup>b</sup> who is even at the right hand of God, <sup>c</sup> who also maketh intercession for us.

35 Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

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<sup>a</sup> Job 34. 29.—<sup>b</sup> Mark 16. 19. Col. 3. 1. Heb. 1. 3. & 8. 1. & 12. 1. 1 Pet. 3. 22.  
<sup>c</sup> Heb. 7. 24. & 9. 24. 1 John 2. 1.

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tending to show the safety of the state of those who have believed the Gospel of the grace of God. I shall lay these verses down as they are pointed by the best Greek critics :—

“ Who shall lay any thing to the charge of God’s elect?—God who justifieth? Who is he that condemneth?—Christ who died? Or rather who is risen again? He, who is at the right hand of God? He, who maketh intercession for us? Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?”—In all these questions the apostle intimates that, if neither GOD nor CHRIST would bring any charge against them who love him, none else could. And as God justifies, through Christ who died; consequently no charge can lie against these persons, as God alone could produce any; and He, so far from doing this, has justified, freely forgiven them their trespasses.

For the proper meaning and sense of the terms chosen, elect, called, &c. see the discourse prefixed to this epistle; and especially sect. vi. p. xvii. &c. and sect. vii. p. xx. &c.

Verse 34. *Who is even at the right hand of God*] To which he has exalted our human nature, which he took in conjunction with his Divinity: and there, he maketh intercession for us: manages all the concerns of his own kingdom in general; and of every member of his church in particular.

Verse 35. *Who shall separate us from the love of Christ?*] I do think that this question has been generally misunderstood. The apostle is referring to the persecutions and tribulations to which genuine Christians were exposed through their attachment to Christ: and the gracious provision God had made for their support and final salvation. As in this provision, God had shown his infinite love to them in providing Jesus Christ as their sin-offering: and Jesus Christ had shown his love in suffering death upon the cross for them: so here, he speaks of the love of the followers of God, to that Christ who had first loved them. Therefore, the question is not, Who shall separate the love of Christ from us? or prevent Christ from loving us? But who shall separate us from the love of Christ? Who or what shall be able to remove our affection from him? And the questions that immediately follow, show that this is the sense of the passage; for the tribulation, distress, &c. which he enumerates, are things by which they might be affected; but by which Christ could not be affected: and consequently, the question most evidently refers to their love to



36 (As it is written, <sup>a</sup> For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.)

37 <sup>b</sup> Nay in all things we are more than conquerors through him that loved us.

<sup>a</sup> Psa. 44. 22. 1 Cor. 15. 30, 31. 2 Cor. 4. 11.—<sup>b</sup> 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.

him who had first loved them : and while it affords a strong presumption of their perseverance ; furnishes a most powerful argument against apostasy. And that this is the meaning, is further evident from the 37th verse, leaving out the 36th, which is a parenthesis—*Who shall separate us from the love of Christ ? Tribulation ? or distress ? or persecution ? or famine ? or nakedness ? or peril ? or sword ? Nay : for in all these things we are more than conquerors through him who loved us.* His love in us, keeps us in all these things steadily attached to him, so that they cannot separate us from him.

Shall *tribulation* ?] *Θλιψις*, grievous affliction, or distress of any kind : from *θλιβω*, to compress, oppress, straiten, &c. any thing by which a man is rendered miserable.

Or *distress* ?] *Στινοχωρία*, a word of nearly the same import with the former ; but more intense in its signification. It signifies straitness, being hemmed in on every side, without the possibility of getting out, or escaping ; from *σινος*, *strait*, or *narrow* ; and *χωρος*, a *place*.

Or *persecution* ?] *Διωγμος*, from *διωκω*, to *pursue*, *press upon*, *prosecute* : signifies such pursuing as an enemy uses, in order to overtake the object of his malice, that he may destroy him.

Or *famine* ?] *Λιμος*, from *λιπω*, to *fail* ; the total want of bread, and all the necessaries of life.

Or *nakedness* ?] *Γυμνοτης*, being absolutely without clothing ; forcibly expressed by the derivation of the word, *γυια μονα εχεν*, *having one's limbs only*, being totally unclothed.

Or *peril* ?] *Κινδυνος*, a state of extreme and continued danger, perplexing and distressing, with grievous forebodings and alarms ; derived from *κινει τας οδυνας*, *it excites anguish* ; because much evil is felt, and much more feared.

Or *sword* ?] *Μαχαира*, *slaughter* ; the total destruction of life ; and especially beheading, and such like, done by order of the civil magistrate ; for the word is used in this epistle, chap. xiii. 14. to signify the authority and power which he has of judicially terminating life ; i. e. of inflicting capital punishment.

Verse 36. *As it is written*] And these are no more than we may naturally expect from the present constitution of the world ; and the positive predictions of the prophet, Psa. xliv. 22. who foresaw that a wicked world would always persecute and oppress the true followers of God.

Verse 37. *Nay*] As the prophet adds, in the same place, *All this is come upon us, yet have we not forgotten thee, nor dealt falsely in*

38 For I am persuaded, that neither death, nor life, nor angels, nor <sup>a</sup> principalities, nor powers, nor things present, nor things to come,

39 Nor height. nor depth. nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

<sup>a</sup> Eph. 1. 21. & 6. 12. Col. 1. 16. & 2. 15. 1 Pet. 3. 22.

*thy covenant*, verse 17, 18. so all these things may happen unto us: but in all these things we are more than conquerors; we abide faithful in the new covenant of our God; and HE is faithful who has promised to support and make us more than conquerors: i. e. to give us a complete triumph over sin, and death, and hell; not leaving one enemy unsubdued.

Verse 38. *For I am persuaded*] After the blessed experience we have had of support, by the grace and Spirit of him that loved us; that neither fear of death, nor hope of life, nor evil angels, nor principalities, nor powers, persecuting us for Christ's sake; nor the things we endure at present, nor the things to come, whatever tribulations we may be called to suffer in future:

Verse 39. *Nor height of honour, nor depth of ignominy; nor any other creature, οὐτε τις κτίσις ἑτέρα*, (nor any other thing whatever,) shall be able to separate us, who love God, from the love of God, which he has vouchsafed to us, in Christ Jesus. See Whitby. And for farther observations on the subject of the 29th and 30th verses, see at the end of the epistle.

1. The confidence expressed by the apostle, at the end of this chapter, is as rational as it is bold. On the premises laid down by him, in reference to which he has most logically conducted his whole argument, the conclusion at which he arrives, is as natural and forcible as it is legitimate. The permanency of the Christian church in all the tribulations it has endured from Pagans and Papiets, is a full proof of the correctness of the apostle's reasoning. The true followers of Christ can never be forsaken by him. And his church, which is founded on the rock, can never be shaken down by the tempests of persecution. And what God does for his church, in general, (the collective body of those who believe in the Lord Jesus, love and obey him,) he does for every individual in that body; no man that trusts in him can be confounded. While the love of God is in his heart, and the work of God in his hand, he may be as fully persuaded as he is of his own being, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other thing whatsoever, shall be able to separate him from the love of God which is in Christ Jesus. The reader, who has any knowledge of what is great, commanding, and sublime in composition, will not hesitate to add here, with Dr.

Taylor, "The conclusion of this chapter is the most elegant and sublime piece of writing I remember ever to have read. It is founded on the grand and solid principles of the Gospel; it breathes the true spirit of Christian magnanimity; raises our minds far above all things created; and shows, in a bright and heavenly view, the greatness of soul, and the strong consolation which the Gospel inspires. God grant, that it may stand clear before our understandings, and be transcribed into all our hearts! They who despise the Gospel, despise all that is great, and happy, and glorious!"

2. The doctrine of the necessity of personal holiness, so clearly and strongly laid down in the former part of this chapter, should be deeply considered by every person professing godliness; and while from the 7th chapter, they learn that they have an infected and morally diseased nature, they should learn from the 8th that, to destroy the work of the devil was Jesus Christ manifested; and that no soul can be said to be saved by Jesus Christ who is not saved from its sins. What a full proof is it of the fallen state of man, that there should be found persons, professing Christianity, more fervent in their pleadings for the necessary continuance of indwelling sin, than they are for the mind that was in Christ. The seventh chapter, because there are some expressions which, being misunderstood, seem to favour this doctrine, is read and incessantly quoted: the 8th chapter, though given by the same inspiration, yet because it so strongly shows the necessity of being saved from all sin, is seldom read, and scarcely ever quoted!

3. The restoration of the brute creation to a state of happiness, has been thought by several to be the doctrine of verses 19—25. In the notes on those verses, I have given reasons against this opinion: and have proved that the Gentiles, and not the irrational part of the creation, are the persons of whom the apostle speaks; nor can any consistent interpretation be given of the place, if it be applied to the brute creation. But although this doctrine is not contained in the above verses, it does not follow that the doctrine itself is not true.—Indeed there are several reasons which render the supposition very probable. 1. The brute creation never sinned against God; nor are they capable of it: and, consequently, cannot be justly liable to punishment. 2. But the whole brute creation is in a state of suffering; and partake of the common infirmities and privations of life, as well as mankind: they suffer, but who can say that they suffer justly? 3. As they appear to be necessarily involved in the sufferings of sinful man; and yet neither through their fault, nor their folly; it is natural to suppose that the Judge of all the earth, who ever does right, will find some means, by which these innocent creatures shall be compensated for their sufferings. 4. That they have no compensation here, their afflictions, labours, and death, prove: and if they are to have any compensation, they must have it in another state. 5. God, the Fountain of all goodness, must have originally designed them for that measure of happiness which is suited to the powers with which he had endowed them. But, since the fall of man, they never had that happiness; and, in their present circumstances, never can. 6. As to intelligent beings, God has formed his purposes in reference to

their happiness, on the ground of their rational natures. He has decreed that they shall be happy, if they will, all the means of it being placed within their power; and if they be ultimately miserable, it is the effect of their own unconstrained choice: therefore, his purpose is fulfilled, either in their happiness or misery; because he has purposed that they shall be happy, if they please; and that misery shall be the result of their refusal. 7: But it does not appear that the brute creation are incapable of this choice; and it is evident that they are not placed in their present misery through either their choice or their sin; and if no purpose of God can be ultimately frustrated, these creatures must be restored to that state of happiness for which they have been made; and of which they have been deprived through the transgression of man. 8. To say, that the enjoyments which they have in this life, are a sufficient compensation, is most evidently false: for, had not sin entered into the world, they would have had much greater enjoyments, without pain, excessive labour, and toil, and without death; and all those sufferings which arise from its predisposing causes. Nor does it appear that they have much happiness from eating, drinking, and rest, as they have these only in the proportion in which they are necessary to their existence, as the slaves of men. Therefore, allowing that they have even gratification and enjoyment in life, they have much less than they would have had, had not sin entered into the world; and, consequently, they have been deprived of the greater portion of the happiness designed for them by their bountiful Creator. 9. It is therefore obvious that the gracious purpose of God has not been fulfilled in them: and that, as they have not lost their happiness through their own fault, both the beneficence and justice of God are bound to make them a reparation. 10. Hence it is reasonable to conclude, that as from the present constitution of things, they cannot have the happiness designed for them in this state, they must have it in another.

4. On the subject of the foreknowledge of God, some observations have been made at the conclusion of the notes on the 2d chapter of Acts. On the subject of the prescience and predestination mentioned here, verses 29 and 30. vast volumes have been written, and the Christian world greatly agitated and perplexed. These doctrines of men have very little place in the texts in question. After a long and serious investigation of this business, I am led to conclude that whether the doctrine of the decrees be true or false, it does not exist in these verses.

No portion of the word of God has been more unhappily misunderstood, than several parts of the Epistle to the Romans; because men have applied to individuals, what belongs to nations: and referred to eternity, transactions which have taken place in time.

We have already seen that one grand aim of the apostle in writing this epistle, was 1. To prove, to both Jews and Gentiles, that they were all under sin, and that neither of them had any claim either on the justice or beneficence of God; yet he, of his own free mercy, had revealed himself to the Jews, and crowned them with innumerable privileges: and 2. That as he was no respecter of persons, his mercy



was as free to the Gentiles as to them, being equally their God as he was the God of the Jews; and therefore had by the Gospel, called them to a state of salvation; and to this display of his mercy, the two verses in question seem particularly to refer; and show us not what God will do for some selected individuals, but what he has already done for nations.

After having shown that the whole Gentile world was groaning and travailing in pain together, waiting for the manifestation of the sons of God; he shows us that it was according to the *affectionate purpose*, *προθεσις*, of God, that the Gentiles should be also called into the glorious liberty of the sons of God; into equal privileges with the Jews. He therefore represents them as objects of God's gracious foreknowledge. That the word *προγνωσκα*, which literally signifies *to know*, or *discern beforehand*; and *to know, so as to determine*, signifies also *to approve*, or *love before*, *to be well affected to*, is not only evident from *yāḏā*, in Hebrew, but also from the simple verb *γινωσκα*, in Greek, by which it is translated; and to which the compound verb repeatedly answers, without any extension of meaning by means of the preposition, as its use among the best Greek writers proves: and it is evident that the apostle uses the word in the sense of *loving, being graciously affected to*, in chap. xi. 2. *I say, then, hath God cast away his people, which he FOREKNEW, ὃν προγινω; to whom he has been so long graciously affected? By no means.* As, therefore, he had been so long graciously affected towards the Jews, so has he towards the Gentiles. His call of Abraham, and the promises made to him, are the proofs of it. The Jews, thus foreknown, were called into a glorious state of salvation, and endowed with privileges the most extraordinary ever bestowed on any people; as their whole history testifies. But is God the God of the Jews only? Is he not also the God of the Gentiles? Yes, of the Gentiles also, chap. iii. 29. and to prove this, is the main subject of the ninth chapter. Now, as he is the God of the Gentiles, he foreknew, had from the beginning a gracious purpose to them as well as to the Jews; and being thus graciously disposed towards them, he determined, *προωρισε*, from *προ*, *before*, and *οριζω*, *to bound, define, &c.* he defined, circumscribed, and determined the boundaries of this important business, from the beginning, that they also should be taken into his church, and conformed to the image of his Son; and as Jesus Christ was to be their pattern, it must be by his Gospel that they should be brought into the church, and consequently, that bringing in, could not take place before the revelation of Christ. Having, therefore, thus foreknown, and thus predestinated them *also*, he called them *also* by the Gospel, he justified them *also*, on their believing; and he glorified them *also*, dignified them also with the same privileges, blessings, honours, and divine gifts: so that they were now, what the Jews had been before, the peculiar people of God. The apostle, therefore, speaks here not of what they should be, or of what they might be, but of what they then were: the called, the justified, the highly honoured of God. See the note on ver. 30.

It is strange that so obvious a meaning of the passage should not

have been noticed; but the word *δοξαζω*, which we render *to glorify*, and by which we understand eternal beatification, which it is very seldom used to express, being taken in this sense, in the passage in question, fixed the meaning of the preceding terms; and thus the whole passage was applied to things eternal, which had reference only to things in time. This seems to me to be the true key of the passage; and the whole scope of the epistle, and especially of the context, shows, that this is the sense in which it should be understood. The passages understood in this way, illustrate the infinite mercy and wisdom of God; they show that whatever appearances his providential dealings may assume of partiality towards any particular people, yet, he is equally the Father of the spirits of all flesh; hateth nothing that he hath made; is loving to all; that his tender mercies are over all his works; and that he is not willing that any should perish, but that all should come unto the knowledge of the truth, and be saved. Hence, whatever he did for the Jews, he purposed to do for the Gentiles: if he foreknew, predestinated, called, justified, and glorified the former; he *also* foreknew, predestinated, called, justified, and glorified the latter; having brought them into the same state of salvation, with a vast extension of blessings and higher degrees of honour. As the Jews forfeited their privileges, and now, instead of being glorified, instead of being highly honoured, and rendered illustrious, they are degraded, brought down, and rendered contemptible: because they have not made a proper use of their election, they are now reprobated: so a similar reverse awaits the Gentiles if they sin after the similitude of their transgression; and it is against this that the apostle so solemnly warns them, chap. xi. 17—22. *Because of unbelief, they (the Jews) were broken off—thou (the Gentiles) standest by faith.—If God spared not the NATURAL BRANCHES, take heed lest he also spare not THEE. Behold the goodness and severity of God; on them which FELL, severity; but towards THEE, goodness, IF THOU CONTINUE in his goodness! otherwise, THOU ALSO shall be CUT OFF.*

5. This is also a lesson of solemn instruction to Christians in general: God has called them into a glorious state of salvation; and has furnished them with every requisite help to enable them to work out that salvation with fear and trembling. As it is an awful thing to receive the grace of God in vain, (whether that grace imply the common benefits of the Gospel, or those especial blessings received by believing souls; so every person professing godliness, should be jealous over himself, lest he should trifle with matters of eternal moment; for should he even neglect so great a salvation, his escape would be impossible: Heb. ii. 3. and if so, to what severe punishment must they be exposed, who despise and reject it!

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## CHAPTER IX.

Paul expresses his great sorrow for the unbelief and obstinacy of the Jews, 1—3. Whose high privileges he enumerates, 4, 5. Points out the manner in which God has chosen to communicate the knowledge of his name, to

both Jews and Gentiles; and how he deals, whether in judgment or mercy, with individuals; and produces the cases of Abraham, Isaac, Jacob, Esau, and Pharaoh, 6—17. God shows mercy and judgment as he thinks proper, and none has a right to find fault with his proceedings, 18—20. He has the same power over the human race as the potter has over the clay, 21—23. The prophets predicted the calling of the Gentiles, and the rejection of the Jews, 24—29. The Gentiles have attained to the knowledge of God's method of saving sinners: while the Jews have not attained this knowledge, 30, 31. The reason why the Jews have not attained the salvation provided for them in the Gospel, 32, 33.

**I**<sup>a</sup> SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

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<sup>a</sup> Ch. 1. 9. 2 Cor. 1. 23. & 11. 31. & 12. 19.

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#### NOTES ON CHAPTER IX.

To this and the tenth chapter, Dr. Taylor has prefixed the following judicious summary:—

The apostle having largely proved, in the preceding chapters, that the grace of God extends to the Gentiles, as well as to the Jews; and that the dispensation of God's mercy was absolutely, and in itself, free to all who believe, whether Jews or Gentiles, in opposition to the merit of any works, or of conformity to any law whatever; and that the Gentiles have, by faith a good title to the blessings of God's covenant; to which blessings the Jews cannot have a title any other way. Hitherto the apostle has not considered the Jews as rejected, except in an indirect way; but that they had the possibility of continuing in the church, from entering into which they should not attempt to prevent the Gentiles, but allow them to be sharers in the mercies of God:—and hence his language is in sum this: Why may not believing Gentiles be admitted, pardoned, and saved, as well as you?

But in this chapter, and the two following, the apostle considers the reception of the Gentiles into the kingdom and covenant of God, under the notion of calling or invitation, and of election or choice: which shows that he views the two parties in a light different to that in which he had before placed them. The Gentiles he considers as invited into the kingdom of God, and as chosen to be his people; and the Jews, he considers as left out and rejected; for, as the main body of them had now rejected the Gospel of Christ, he saw that God was about to unchurch them, overturn their polity, destroy their temple, and disperse them over the face of the earth. Thus, he knew they would be accursed, or anathematized from Christ, and reduced to a level with the heathen nations of the world. And the event has proved that his declarations were dictated by the Spirit of truth.

It is observable that, agreeably to his delicate manner of writing, and his nice and tender treatment of his countrymen, he never mentions their rejection, a subject extremely painful to his thoughts, otherwise than in a wish, that *he himself were accursed from*

2<sup>a</sup> That I have great heaviness and continual sorrow in my heart.

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<sup>a</sup> Ch. 10. 1.

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*Christ* for them, or to prevent them from being accursed from *Christ*; (ix. 3.) till he comes to chap. xi. where he has much to say in their favour, even considered, as at present, rejected. But it is very evident that his arguments, in this chapter, rest on the supposition that the main body of the Jewish nation would be cast out of the visible kingdom of God; and it is for this reason, that in this, and the two following chapters, he considers the reception of any people into the kingdom and covenant of God under the relative notion of inviting and choosing; or of calling and election. The Jews were rejected and reprobated: the Gentiles were chosen and called, or elected. As this is most obviously the apostle's meaning, it is strange that any should apply his doctrine to the particular and unconditional reprobation and election of individuals.

It is upon this rejection of the Jews, that the calling and election of the Gentiles rest. If the Jews be not rejected, but are still the visible church and kingdom of God; then, the Gentiles, according to the most proper inference from the apostle's doctrine, have no right to the blessings of the kingdom. Instead of being invited or called, they are intruders at the heavenly feast; and this, the unbelieving Jews laboured to prove, and thus unhinge the believing Gentiles by persuading them that they were not duly taken into the church of God; that the Jews were, and ever must continue to be the only church and kingdom of God; and that they could not be cast off, so long as God was *faithful to his promise* to Abraham; and that the Gentiles were most miserably deceived, when they supposed they were brought into that kingdom by faith in *Christ*; whereas, there was no way of entering it, or of being entitled to its privileges, but by *submitting to the law of Moses*. This being the fixed opinion of the Jews, and the ground on which they opposed the Gentiles, and endeavoured to sap the foundation of their hope of salvation from the Gospel of *Christ*; it was therefore a matter of the utmost importance to be able to prove, that the Jews, by rejecting *Christ* and his Gospel, were themselves cast out of the church; and this, in a way perfectly consistent with the truth of the promise made to Abraham. He had slightly touched on this subject at the beginning of the 3d chapter; but it would have broken in too much on the thread of his discourse, to have pursued the argument there, for which reason he appears to have reserved it to this place; where he (1.) Solemnly declares, his tenderest affection for his countrymen, and his real grief of heart, for their infidelity, and consequent rejection, ver. 1—5. (2.) Answers objections against this rejection, ver. 6—23. (3.) Proves the *calling of the Gentiles*, from their own Scriptures, ver. 24—30. (4.) Gives the true state and reasons of the rejection of the Jews, and the calling of the Gentiles, ver. 30. to ver. 14. of chap.



3 For <sup>a</sup> I could wish that myself were <sup>b</sup> accursed from Christ for my brethren, my kinsmen according to the flesh :

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<sup>a</sup> Exod. 32. 32.—<sup>b</sup> Or, *separated*.

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x. (5.) Proves the necessity of the apostolic mission to the Gentiles, in order to their salvation, chap. x. 14. to the end.

And all this was intended, at once, to vindicate the divine dispensations, to convince the infidel Jew, to satisfy the believing Gentile that his calling or invitation into the church of God was valid ; to arm him against the cavils and objections of the unbelieving Jews, and to dispose the Christian Jew to receive and own the believing Gentile as a member of the family and kingdom of God, by a divine right equal to any to which he himself could pretend.

Verse 1. *I say the truth in Christ, I lie not*] This is one of the most solemn oaths any man can possibly take. He appeals to Christ as the Searcher of hearts, that he tells the truth ; asserts that his conscience was free from all guile in this matter, and that the Holy Ghost bore him testimony that what he said was true. Hence, we find that the testimony of a man's own conscience, and the testimony of the Holy Ghost, are two distinct things, and, that the apostle had both, at the same time.

As the apostle had still remaining a very awful part of his commission to execute, namely to declare to the Jews not only that God had chosen the Gentiles, but had rejected them, because they had rejected Christ and his Gospel ; it was necessary that he should assure them, that however he had been persecuted by them because he had embraced the Gospel, yet, it was so far from being a gratification to him that they had now fallen under the displeasure of God, that it was a subject of continual distress to his mind ; and that it produced in him great heaviness and continual sorrow.

Verse 3. *For I could wish that myself were accursed from Christ*] This and the two preceding verses, are thus paraphrased by Dr. Taylor. I am so far from insisting on the doctrine (of the rejection of the Jews) out of any ill-will to my countrymen, that I solemnly declare, in the sincerity of my heart, without the least fiction or dissimulation, and herein I have the testimony of my own conscience, enlightened and directed by the Spirit of God, that I am so far from taking pleasure in the rejection of the Jewish nation, that, contrariwise, it gives me continual pain and uneasiness, insomuch that as Moses formerly, when God proposed to cut them off, and in their stead to make him a great nation, Exod. xxxii. 10. begged that he himself should rather die than that the children of Israel should be destroyed, ver. 32 ; so, I could even wish that the exclusion from the visible church, which will happen to the Jewish nation, might fall to my own share ; if hereby they might be kept in it. And to this I am inclined by natural affection, for the Jews are my dear brethren and kindred.

Very few passages in the New Testament have puzzled critics and commentators more than this. Every person saw the perfect absur-

4 <sup>a</sup> Who are Israelites ; <sup>b</sup> to whom *pertaineth* the adoption, and <sup>c</sup> the glory, and the <sup>d</sup> covenants <sup>e</sup> and <sup>f</sup> the giving of the law, and <sup>g</sup> the service of God, and <sup>h</sup> the promises ;

<sup>a</sup> Deut. 7. 6.—<sup>b</sup> Exod. 4. 22. Deut. 14. 1. Jer. 31. 9.—<sup>c</sup> 1 Sam. 4. 21. 1 Kings 3. 11. Psa. 63. 2. & 78. 61.—<sup>d</sup> Acts 3. 25. Hebr. 8. 8, 9, 10.—<sup>e</sup> Or *testaments*.—<sup>f</sup> Psa. 147. 19.—<sup>g</sup> Hebr. 9. 1.—<sup>h</sup> 1 Acts 13. 32. Ch. 3. 2. Eph. 2. 12.

dity of understanding it in a literal sense; as no man in his right mind could wish himself eternally damned in order to save another; or to save even the whole world. And the supposition that such an effect could be produced by such a sacrifice was equally absurd and monstrous. Therefore various translations have been made of the place, and different solutions offered. Mr. Wakefield says, I see no method of solving the difficulty in this verse, which has so exercised the learning and ingenuity of commentators, but by the *υχομαι* *ειναι* of Homer, *I profess myself to be*; and he translates the passage in a parenthesis, thus, (*for I also was once an alien from Christ*) *on account of my brethren, &c.* But how it does appear that Saul of Tarsus was ever an alien from Christ on account of his kinsmen, is to me perfectly indiscernible. Let us examine the Greek text. *Ηυχομαιν γαρ αυτος εγω αναθημα ειναι απο του Χριστου υπορ των αδελφων μου*, “For I did wish myself to be an anathema FROM Christ, (υπο, BY Christ, as some ancient MSS. read,) for my brethren.” As *υχομαιν* is the 1st per. sing. of the imperfect tense, some have been led to think that St. Paul is here mentioning what had passed through his own mind, when filled with the love of God, he learned the rejection of the Jews; and that he only mentions it here as a thing which, in the effusions of his loving zeal, had been felt by him inconsiderately, and without any divine afflatus leading him to it; but that he does not intimate that now, he felt any such unreasonable and preposterous wish. I am afraid this is but ill calculated to solve the difficulty.

The Greek word *αναθημα*, *anathema*, properly signifies any thing devoted to God, so as to be destroyed: it answers to the Hebrew *חרם* *cherem*, by which the Septuagint translate it; and means either a thing or person separated from its former state or condition, and devoted to destruction. In this sense it is used Deut. vii. 25, 26. Josh. vi. 17, 18; vii. 12. This is the key to the whole passage.

It is certain that the word, both among the Hebrews and Greeks, was used to express a person devoted to destruction for the public safety. In Midrash hanneelam, in Sohar Chadash, fol. 15. Rabbi Chaiyah the elder said, “There is no shepherd found like unto Moses, who was willing to lay down his life for the sheep; for Moses said, Exod. xxxii. 32, ‘If thou wilt not pardon their sin, blot me, I pray thee, out of thy book which thou hast written.’” Such anathemas, or persons devoted to destruction for the public good, were common among all ancient nations. See the case of M. Curtius and Decius among the Romans. When a plague took place, or any public calamity, it was customary to take one of the lowest or most

5 <sup>a</sup> Whose are the fathers, and <sup>b</sup> of whom, as concerning the flesh, Christ came, <sup>c</sup> who is over all, God blessed for ever. Amen.

<sup>a</sup> Deut. 10. 15. Ch. 11. 28.—<sup>b</sup> Luke 3. 23. Ch. 1. 3.—<sup>c</sup> Jer. 23. 6. John 1. 1. Acts 20. 28. Hebr. 1. 8. 1 John 5. 20.

execrable of the people, and devote him to the Dii Manes, or infernal gods. See proofs in Schleusner, and see the observations at the end of the chapter. This one circumstance is sufficient to explain the word in this place. Paul desired to be devoted to destruction, as the Jews then were, in order to redeem his countrymen from this most terrible excision. He was willing to become a sacrifice for the public safety, and to give his life to redeem theirs. And as Christ may be considered as devoting them to destruction, see Matt. xxiv. Paul is willing that in their place Christ should devote him, *for I could wish myself, αναθεμα ειναι απο*, (or, as some excellent MSS. have it, *απο*) *του Χριστου*; to be devoted by Christ, to that temporal destruction to which he has adjudged the disobedient Jews, if by doing so I might redeem them. This, and this alone, seems to be the meaning of the apostle's wish.

Verse 4. *Who are Israelites*] Descendants of Jacob, a man so highly favoured of God, and from whom he received his name, *Israel, a prince of God*, Gen. xxxii. 28. from which name his descendants were called Israelites, and separated unto God for his glory and praise. Their very name of Israelites implied their very high dignity; they were a royal nation; *princes of the most high God*.

*The adoption*] The Israelites were all taken into the family of God, and were called his sons and first-born, Exod. iv. 22. Deut. xiv. 1. Jer. xxxi. 9. Hos. xi. 1. And this adoption took place when God made the covenant with them at Horeb.

*The glory*] The manifestation of God among them; principally by the cloud and pillar, and the Shekinah, or divine presence, appearing between the cherubim over the mercy-seat. These were peculiar to the Jews; no other nation was ever thus favoured.

*The covenants*] The covenants made with Abraham, both that which relates to the spiritual seed, and that which was peculiar to his natural descendants, Gal. iii. 16, 17. which covenants were afterward renewed by Moses, Deut. xxix. 1. Some suppose that the singular is here put for the plural, and that by covenants we are to understand the decalogue, which is termed ברית *berith*, or covenant, Deut. iv. 13. But it is more likely that the apostle alludes to the great covenant made with Abraham, and to its various renewals and extensions at different times afterward; as well as to its twofold design, the grant of the land of Canaan, and the rest that remains for the people of God.

*The giving of the law*] The revelation of God, by God himself; containing a system of moral and religious precepts. This was also peculiar to the Jews; for to no other nation had he ever given a revelation of his will.

6 <sup>a</sup> Not as though the word of God had taken none effect. For <sup>b</sup> they *are* not all Israel which are of Israel :

<sup>a</sup> Numb. 23. 19. Ch. 3. 3.—<sup>b</sup> John 8. 39. Ch. 2. 28, 29. & 4. 12, 16. Gal. 6. 16.

*The service*] *Λατρεία*. The particular ordinances, rites, and ceremonies of their religious worship; and especially the sacrificial system, so expressive of the sinfulness of sin, and the holiness of God.

*The promises*] The land of Canaan, and the blessing of the Messiah and his kingdom; which promises had been made and often repeated to the patriarchs and to the prophets.

Verse 5. *Whose are the fathers*] Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, &c. without controversy, the greatest and most eminent men that ever flourished under heaven. From these, in an uninterrupted and unpolluted line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency.

*And of whom, as concerning the flesh, Christ came*] These ancestors were the more renowned as being the progenitors of the human nature of the MESSIAH. Christ, the Messiah, *κατα σαρκά*, according to the flesh, sprang from them. But this Messiah was more than man, he is God over all: the very being who gave them being, though he appeared to receive a being from them.

Here the apostle most distinctly points out the twofold nature of our Lord, his eternal Godhead, and his humanity; and all the transpositions of particles, and alterations of points in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the Deity of Christ, no wonder that the opposers of his Divinity should strive, with their utmost skill and cunning, to destroy its force. And it must be truly painful to a mind that has nothing in view but truth, to see the mean and hypercritical methods used to elude the force of the text. Few have met it in that honest and manly way in which Dr. Taylor, who was a conscientious Arian, has considered the subject. "Christ," says he, "is God over all, as he is by the Father appointed Lord, King, and Governor of all. The Father hath committed all judgment to the Son, John v. 22. has given all things into his hands, Matt. xxviii. 18. He is Lord of all, Acts x. 36. God has given him a name above every name, Phil. ii. 9. Above every name that is named, not only in this world, but also in that which is to come; and has put all things (himself excepted, 1 Cor. xv. 27.) under his feet, and given him to be Head over all things, Eph. i. 21, 22. This is our Lord's supreme Godhead. And that he is *εὐλογητός*, blessed for ever, or the object of everlasting blessings, is evident from Rev. v. 12, 13, *Worthy is the Lamb that was slain to receive power—and blessing and honour be unto him that sitteth upon the throne, and unto the Lamb for ever and ever*. Thus it appears, the words may be justly applied to our blessed Lord." Notes, p. 329. Yes, and when we take other scriptures into the account,



7 <sup>a</sup> Neither, because they are the seed of Abraham, *are they* all children : but, in <sup>b</sup> Isaac shall thy seed be called.

<sup>a</sup> Gal. 4. 23.—<sup>b</sup> Gen. 21. 12. Hebr. 11. 18.

where his essential Godhead is particularly expressed, such as Colos. i. 16, 17, *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created BY him and FOR him; and he is BEFORE all things, and BY him do all things consist*; we shall find that he is not God by investiture or office, but properly and essentially such; for it is impossible to convey in human language, to human apprehension, a more complete and finished display of what is essential to Godhead, indivisible from it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of divine revelation, the essential Godhead of Jesus Christ will continue to be a doctrine of that revelation.

I pass by the groundless and endless conjectures about reversing some of the particles, and placing points in different positions, as they have been all invented to get rid of the doctrine of Christ's divinity, which is so obviously acknowledged by the simple text: it is enough to state that there is no omission of these important words in any MS. or Version yet discovered.

Verse 6. *Not as though the word of God hath taken none effect*] A Jew might have objected, as in chap. iii. 3. "Is not God bound by his faithfulness to continue the Jews as his peculiar church and people, notwithstanding the infidelity of the major part of them? If they are brought to a level with the Gentiles, will it not follow that God hath failed in the performance of his promise to Abraham, Gen. xvii. 7, 8, *I will establish my covenant between me and thee, for an everlasting covenant; to be a God unto thee, and thy seed after thee.*" To which it may be answered, this awful dispensation of God towards the Jews is not inconsistent with the veracity of the divine promise; for even the whole body of natural-born Jews are not the whole of the Israelites comprehended in the promise. Abraham is the father of many nations; and his seed is not only that which is of the law, but that also which is of the faith of Abraham, chap. iv. 16, 17. The Gentiles were included in the Abrahamic covenant as well as the Jews; and therefore have no exclusive right to the blessings of God's kingdom."

Verse 7. *Neither because they are the seed of Abraham, &c.*] Nor can they conclude, because they are the natural descendants of Abraham, that therefore they are all of them, without exception, the children in whom the promise is to be fulfilled.

*But, in Isaac shall thy seed be called.*] The promise is not confined to immediate natural descent, but may be accomplished in any part of Abraham's posterity. For Abraham had several sons besides Isaac, Gen. xxv. 1, 2. particularly Ishmael, who was circum-

8 That is, They which are the children of the flesh, these *are* not the children of God : but <sup>a</sup> the children of the promise are counted for the seed.

9 For, this is the word of promise, <sup>b</sup> At this time will I come, and Sarah shall have a son.

<sup>a</sup> Gal. 4. 28.—<sup>b</sup> Gen. 18. 10, 14.

cised before Isaac was born ; and in whom Abraham was desirous that the promise should be fulfilled, Gen. xvii. 18. and in him God might have fulfilled the promise had he so pleased ; and yet he said to Abraham, Gen. xxi. 12. not in Ishmael, but in *Isaac shall thy seed be called*.

Verse 8. *That is, they which are the children of the flesh*] Whence it appears that not the children who descend from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are therefore the church and people of God ; but those who are made children by the good pleasure and promise of God, as Isaac was, are alone to be accounted for the seed with whom the covenant was established.

Verse 9. *For this is the word of promise, &c.*] That is, this is evidently implied in the promise recorded Gen. xviii. 10, *At this time I will come*, saith God, and exert my divine power, and Sarah, though fourscore and ten years old, *shall have a son* ; which shows that it is the sovereign will and act of God alone which singles out and constitutes the peculiar seed that was to inherit the promise made to Abraham.

It should be considered that the apostle in this and the following quotations, does not give us the whole of the text, which he intends should be taken into his argument, but only a hint or reference to the passages to which they belong : directing us to recollect or peruse the whole passage, and there view and judge of the argument.

That he is so to be understood, appears from the conclusion he draws, ver. 16. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*. In his arguments, ver. 7 and 8, &c. he says not one word of Abraham's *willing* Ishmael to be the seed in whom the promise might be fulfilled ; nor of Isaac's *willing* Esau ; nor of Moses's *willing* and interceding that the Israelites might be spared ; nor of Esau's *running* for venison : but by introducing these particulars into his conclusion, he gives us to understand that his quotations are to be taken in connexion with the whole story of which they are a part ; and without this the apostle's meaning cannot be apprehended.

The same may be said of his conclusion, ver. 18. *whom he will he hardeneth* ; *hardeneth* is not in his argument, but it is in the conclusion. Therefore hardening is understood in the argument, and he evidently refers to the case of Pharaoh. The generality of Jews were well acquainted with the Scriptures, and a hint was sufficient to revive the memory of a whole passage.—Taylor, p. 330.

10 And not only *this* ; but when <sup>a</sup> Rebecca also had conceived by one, *even* by our father Isaac :

11 (For *the children* being not yet born, neither having done either good or evil, that the purpose of God, according to election, might stand, not of works, but of <sup>b</sup> him that calleth ;)

12 It was said unto her, <sup>c</sup> The <sup>d</sup> elder shall serve the <sup>e</sup> younger.

<sup>a</sup> Gen. 25. 21.—<sup>b</sup> Ch. 4. 17. & 8. 28.—<sup>c</sup> Gen. 25. 23.—<sup>d</sup> Or, *greater*.—<sup>e</sup> Or, *lesser*.

Verse 10. *And not only this*] A Jew might object, “Ishmael was rejected, not by the sovereign will of God, but because he was the son of the handmaid or bond-woman, and therefore unworthy to be the peculiar seed.” But observe, this was not the only limitation of the seed of Abraham with regard to inheriting the promise ; for, when Rebecca was with child by that one person of Abraham’s issue, to whom the promise was made, namely, our father Isaac ; she went to inquire of the Lord, Gen. xxv. 22, 23. *And the Lord said unto her, Two nations are in thy womb : and two manner of PEOPLE shall be separated from thy bowels ; and one PEOPLE shall be stronger than the other PEOPLE ; and the elder shall serve the younger.* That is, the posterity of the younger, shall be a nation much more prosperous and happy than the posterity of the elder.

Verse 11. *For, the children being not yet born*] As the word *children* is not in the text, the word *nations* would be more proper ; for it is of nations that the apostle speaks, as the following verses show, as well as the history to which he refers.

*Neither having done any good*] To merit the distinction of being made the peculiar people of God.—*Nor evil*, to deserve to be left out of this covenant, and the distinguishing national blessings which it conferred ; *that the purpose of God according to election might stand*, that such distinctions might appear to depend on nothing but God’s free choice, not of works or any desert in the peoples or nations thus chosen ; but of the mere purpose of him who calleth any people he pleases, to make them the depositories of his especial blessings, and thus to distinguish them from all others.

Verse 12. *The elder shall serve the younger.*] These words, with those of Malachi, *Jacob have I loved, and Esau have I hated*, are cited by the apostle to prove, according to their typical signification, that the purpose of God according to election, does, and will stand, not of works, but of him that calleth ; that is, that the purpose of God, which is the ground of that election which he makes among men, unto the honour of being Abraham’s seed, might appear to remain unchangeable in him ; and to be even the same which he had declared unto Abraham. That these words are used in a national, and not in a personal sense, is evident from this, that, taken in the latter sense, they are not true, for Jacob never did exercise any

13 As it is written, <sup>a</sup> Jacob have I loved, but Esau have I hated.

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<sup>a</sup> Mal. 1. 2, 3. See Deut. 21. 15. Prov. 13. 24. Matt. 10. 37. Luke 14. 26. John 12. 25.

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power over Esau; nor was Esau ever subject to him. Jacob, on the contrary, was rather subject to Esau, and was sorely afraid of him; and, first by his messengers, and afterward, personally, acknowledged his brother to be his lord, and himself to be his servant, see Gen. xxxii. 4. xxxiii. 8, 13. And hence it appears, that neither Esau, nor Jacob, nor even their posterities, are brought here by the apostle as instances of any personal reprobation from eternity. For it is very certain that very many, if not far the greatest part of Jacob's posterity, were wicked, and rejected by God; and it is not less certain, that some of Esau's posterity were partakers of the faith of their father Abraham.

From these premises, the true sense of the words immediately following, *Jacob have I loved, and Esau have I hated*, Malachi i, 2, 3. fully appears: that is, that what he had already cited from Moses concerning the two nations, styled by the names of their respective heads, Jacob and Esau; was but the same in substance with what was spoken many years after by the prophet Malachi. The unthankful Jews had, in Malachi's time, either in words, or in their heart, expostulated with God, and demanded of him wherein he had loved them? "I have loved you saith the Lord; yet ye say, Wherein hast thou loved us?" Mal. i. 2, 3, 4. To this, the Lord answers, "Was not Esau Jacob's brother? Yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, the Lord will be magnified from the border of Israel."

1. It incontestably appears from these passages, that the prophet does not speak at all of the person of Jacob or Esau, but of their respective posterities. For it was not Esau in person that said, *We are impoverished*; neither were his *mountains* nor *heritage laid waste*. Now, if the prophet speaks neither of the person of the one, nor of the person of the other, but of their posterity only, then it is evident that the apostle speaks of them in the same way.

2. If neither the prophet nor the apostle speaks of the persons of Jacob or Esau, but of their posterity, then it is evident that neither the love of God to Jacob, nor the hatred of God to Esau, were such, according to which the eternal states of men either in happiness or misery, are to be determined: nor is there here any scriptural or rational ground for the decree of unconditional personal election and reprobation which comparatively modern times have endeavoured



14 What shall we say then ? <sup>a</sup> *Is there unrighteousness with God ?* God forbid.

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<sup>a</sup> Deut. 32. 4. 2 Chron. 19. 7. Job 8. 3. & 34. 10. Psa. 92. 15.

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to build on these scriptures. For, 1. It is here proved, that Esau is not mentioned under any personal consideration, but only as the head of his posterity. 2. The testimony of Scripture amply proves that all Esau's posterity were not, even in this sense, reprobated; nor all Jacob's posterity elected. 3. Neither does that service, or subjugation to Jacob, which the Divine Oracle imposed on Esau, import any such reprobation as some contend for; as the servant may be elected, while the master himself is in a state of reprobation. 4. Were it even granted that servitude did import such a reprobation, yet it is certain that Esau, in person, never did serve Jacob. 5. Nor does the hatred of God against Esau, import any such reprobation of the person of Esau, because it is demonstrable, that it related not to Esau personally, but to his posterity. 6. The scope of the apostle's reasoning is to show that God is the Sovereign of his own ways, has a right to dispense his blessings as he chooses; and to give salvation to mankind, not in the ways of their devising, but in that way that is most suitable to his infinite wisdom and goodness.

Therefore—1. He chose the Jewish people from all others, and revealed himself to them. Thus they were the elect, and all the nations of mankind reprobate. 2. When the fulness of the time came, he revealed himself also to the Gentiles, who gladly received the Gospel; and the Jews rejecting it, were cast off. Thus the elect became reprobate; and the reprobate elect. 3. He published to all mankind, that the pardon of sin could and should be obtained only by faith in his Son Jesus; and not by any obedience to any law. And the Jews, the descendants of Jacob, who rejected this way of salvation, became precisely like the Edomites, the descendants of Esau; they builded, but God pulled down; their mountains and heritage are now laid waste for the dragons of the wilderness; and they properly may now be called, *The border of wickedness; a people against whom the Lord hath indignation for ever*: they have rejected the Lord that bought them; and so have brought upon themselves swift destruction. 7. That no personal, absolute, eternal reprobation of Esau can have been intended, we learn from this; that he was most amply reconciled to his brother, who had so deeply wronged and offended him, by depriving him of his birthright and his blessing; and his having forgiven his brother his trespasses, was no mean proof that God had forgiven him. See our Lord's words, Matt. vi. 14. Therefore, there can be assigned no competent ground of his damnation, much less of his personal reprobation from all eternity. 8. And were such a personal reprobation intended, is it not shocking to suppose, that the God of endless mercy, in whose sight his pious parents had found favour, should inform them, even before their child was born, that he had absolutely consigned him, by an

15 For he saith to Moses, <sup>a</sup> I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

<sup>a</sup> Exod. 33. 19.

irrevocable decree, to eternal damnation? A message of such horrid import, coming immediately from the mouth of God, to a tender, weak, and delicate woman, whose hour of travail with two children was just at hand, could not have failed to produce abortion, and destroy her life. But the parents perfectly understood their God, and saw no decree of reprobation in his message; *two manner of nations are in thy womb—and the elder shall serve the younger.* 9. There is no reason worthy the most wise and gracious God, why he should make known to the world such a thing concerning Esau, who was yet unborn, that he had reprobated him from all eternity. Such a revelation could be of no spiritual advantage, or of edification to mankind, but rather of a malignant influence, as directly occasioning men to judge hardly of their Maker, and to conceive of him as no faithful Creator: as having no care, no love, no bowels of compassion toward the workmanship of his own hands. See Goodwin's Exposition: and see my notes on Gen. xxvii.

Verse 14. *What shall we say then?*] To what conclusions shall we come on the facts before us? Shall we suggest that God's bestowing peculiar privileges in this unequal manner, on those who otherwise are in equal circumstances, is inconsistent with justice, and equity? By no means. Whatever God does is right, and he may dispense his blessings to whom, and on what terms he pleases.

Verse 15. *For he saith to Moses, I will have mercy, &c.*] The words of God to Moses, Exod. xxxiii. 19. show, that God has a right to dispense his blessings as he pleases; for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they had deserved to have been cut off for their idolatry; he said, *I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.* As if he had said, I will make such a display of my perfections, as shall convince you that my nature is kind and beneficent: but know that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will: nor can any people, much less a rebellious people, challenge them as their due in justice or equity. And, therefore, I now spare the Jews; not because either you, who intercede for them, or they themselves, have any claim upon my favour; but, of my own free and sovereign grace, I choose to show them mercy and compassion. I will give my salvation in my own way, and on my own terms. He that believeth on my Son Jesus, shall be saved: and he that believeth not, shall be damned. This is God's ultimate design;

16 So then, *it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*

17 For <sup>a</sup> the Scripture saith unto Pharaoh, <sup>b</sup> Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

<sup>a</sup> See Gal. 3. 8, 22.—<sup>b</sup> Exod. 9. 16.

this purpose he will never change; and this he has fully declared in the everlasting Gospel.

Verse 16. *So then, it is not of him that willeth, &c.*] I conclude, therefore, from these several instances, that the making or continuing any body of men, the peculiar people of God, is righteously determined; not by the judgment, hopes, or wishes of men; but by the will and wisdom of God alone. For, Abraham judged that the blessing ought, and he willed, desired, that it might be given to Ishmael; and Isaac also willed, designed it for his first-born Esau: and Esau wishing and hoping that it might be his, readily went, ran a hunting for venison, that he might have it regularly conveyed to him: but they were all disappointed: Abraham and Isaac, who willed, and Esau, who ran; for God had originally intended that the blessing of being a great nation, and distinguished people, should, of his mere good pleasure, be given to Isaac and Jacob, and be confirmed in their posterity; and to them it was given. And when, by their apostasy, they had forfeited this privilege, it was not Moses' willing, nor any prior obligation God was under, but his own sovereign mercy, which continued it to them.

Verse 17. *For the Scripture saith unto Pharaoh*] Instead of showing the Israelites mercy, He might justly have suffered them to have gone on in sin, till He should have signalized His wisdom and justice in their destruction; as appears from what God in his word declares concerning his dealings with Pharaoh and the Egyptians, Exod. ix. 15, 16. *For now, saith the Lord, I had stretched forth my hand, (in the plague of boils and blains,) and I had smitten thee and thy people with the pestilence; and thou hadst (by this plague) been cut off from the earth, (as thy cattle were by the murrain,) but in very deed for this cause have I raised thee up.* I have restored thee to health, by removing the boils and blains, and by respiting thy deserved destruction to a longer day, that I may, in thy instance, give such a demonstration of my power, in thy final overthrow, that all mankind may learn that I am God, the righteous Judge of all the earth, the Avenger of wickedness. See this translation of the original vindicated in my notes on Exod. ix. 15, 16. And about the hardening of Pharaoh, see the notes on those places where the words occur in the same book.

Verse 18. *Therefore hath he mercy on whom he will*] This is the

19 Thou wilt say then unto me, Why doth he yet find fault? For <sup>a</sup> who hath resisted his will?

20 Nay but, O man, who art thou that <sup>b</sup> repliest against God? <sup>c</sup> Shall the thing formed say to him that formed it, Why hast thou made me thus?

<sup>a</sup> 2 Chron. 20. 6. Job 9. 12. & 23. 13. Dan. 4. 35.—<sup>b</sup> Or, *answerest again*; or, *disputest with God*? Job 33. 13.—<sup>c</sup> Isa. 29. 16. & 45. 9. & 64. 8.

apostle's conclusion from the facts already laid down: that God according to his own will and wisdom, in perfect righteousness bestows mercy; that is to say, his blessings upon one part of mankind, (the Jews of old, and the Gentiles of the present time;) while he suffers another part, (the Egyptians of old, and the Jews of the present day,) to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them a most just and exemplary punishment.

Verse 19. *Why doth he yet find fault?*] The apostle here introduces the Jew making an objection similar to that in chap. iii. 7. *If the truth of God hath more abounded through my lie unto his glory, that is, if God's faithfulness is glorified by my wickedness, why yet am I also judged as a sinner?* Why am I condemned for that which brings so much glory to him? The question here is, if God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and infidelity, why does he find fault with us? or punish us for that which is according to his good pleasure.

Verse 20. *Nay but, O man, who art thou?*] As if he had said—weak, ignorant man, darest thou retort on the infinitely good and righteous God? Reflect on thyself; and tell me, after thou hast abused the grace of God, and transgressed his laws, wilt thou cavil at his dispensations? God hath made, created, formed, the Jewish nation: and shall the thing formed, when it hath corrupted itself, pretend to correct the wise and gracious Author of its being; and say, *Why hast thou made me thus?* Why hast thou constituted me in this manner? Thou hast done me wrong in giving me my being under such and such conditions.

Old John Goodwin's note on this passage is at least curious: "I scarce, (says he) know any passage of the Scripture more frequently abused than this. When men, in the great questions of predestination and reprobation, bring forth any text of Scripture, which they conceive makes for their notion; though the sense which they put upon it be ever so uncouth and dissonant from the true meaning of the Holy Ghost; yet, if any man contradict, they frequently fall upon him with, *Nay but, O man, who art thou?* As if St. Paul had left them his heirs and successors in the infallibility of his spirit! But, when men shall call a solid answer to their groundless conceits, about



21 Hath not the <sup>a</sup> potter power over the clay, of the same lump to make <sup>b</sup> one vessel unto honour, and another unto dishonour ?

22 *What* if God, willing to show his wrath, and to make his power known, endured with much long-suffering <sup>c</sup> the vessels of wrath, <sup>d</sup> fitted <sup>e</sup> to destruction :

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<sup>a</sup> Prov. 16. 4. Jer. 18. 6. Wisd. 15. 7.—<sup>b</sup> 2 Tim. 2. 20.—<sup>c</sup> 1 Thess. 5. 9.—<sup>d</sup> Or, *made up*.—<sup>e</sup> 1 Pet. 2. 8. Jude 4.

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the meaning of the Scriptures, a replying against God ; it savours more of the spirit who was seen falling like lightning from heaven, than of His who saw him in this his fall."

Verse 21. *Hath not the potter power over the clay?*] The apostle continues his answer to the Jew—Hath not God shown, by the parable of the potter, Jerem. xviii. 1, &c. that he may justly dispose of nations, and of the Jews in particular ; according as he, in his infinite wisdom, may judge most right and fitting ; even as the potter has a right, out of the same lump of clay, to make one vessel to a more honourable, and another to a less honourable use ; as his own judgment and skill may direct ; for no potter will take pains to make a vessel merely that he may show that he has power to dash it to pieces. *For the word came to Jeremiah from the Lord, saying, Arise, go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work upon the wheels. And the vessel that he made of clay, was marred in the hands of the potter : so he made it again another vessel, as seemed good to the potter to make it.* It was not fit for the more honourable place in the mansion ; and, therefore, he made it for a less honourable place ; but as necessary for the master's use there, as it could have been in a more honourable situation. *Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter ? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation—to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* The reference to this parable shows, most positively, that the apostle is speaking of men not individually, but nationally ; and it is strange that men should have given his words any other application, with this scripture before their eyes.

Verse 22. *What if God, willing to show his wrath*] The apostle refers here to the case of Pharaoh and the Egyptians ; and to which he applies Jeremiah's parable of the potter : and, from them, to the then state of the Jews. Pharaoh and the Egyptians were vessels of wrath, persons deeply guilty before God ; and, by their obstinate refusal of

23 And that he might make known, <sup>a</sup> the riches of his glory on the vessels of mercy, which he had <sup>b</sup> afore prepared unto glory,

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<sup>a</sup> Ch. 2. 4. Eph. 1. 7. Col. 1. 27.—<sup>b</sup> Ch. 8. 28, 29, 30.

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his grace, and abuse of his goodness, they had fitted themselves for that destruction which the wrath, the vindictive justice of God, inflicted; after he had endured their obstinate rebellion, with much long-suffering: which is a most absolute proof, that the hardening of their hearts, and their ultimate punishment, were the consequences of their obstinate refusal of his grace, and abuse of his goodness; as the history in Exodus sufficiently shows. As the Jews of the apostle's time had sinned, after the similitude of the Egyptians, hardening their heart and abusing his goodness, after every display of his long-suffering kindness, being now fitted for destruction, they were ripe for punishment; and that power, which God was making known for their salvation, having been so long and so much abused and provoked, was now about to show itself in their destruction as a nation. But, even in this case, there is not a word of their final damnation; much less that either they, or any others, were, by a sovereign decree, reprobated from all eternity; and that their very sins, the proximate cause of their punishment, were the necessary effect of that decree, which had, from all eternity, doomed them to endless torments. As such a doctrine could never come from God, so it never can be found in the words of his apostle.

Verse 23. *And that he might make known*] God endured with much long-suffering the vessels of wrath; 1. To show his wrath, and to make his power known: And also, 2. That he might make known the riches of his glory on the vessels of mercy.

*Which he had afore prepared unto glory.*] The Jews were fitted for destruction long before; but the fittest time to destroy them was after he had prepared the believing Gentiles unto glory. For, the rod of the Messiah's strength was to be sent out of Zion, Psal. cx. 2. The Jewish nation was to supply the first preachers of the Gospel; and from Jerusalem their sound was to go forth into all the earth. Therefore, the Jewish state, notwithstanding its corruptions, was to be preserved till the Messiah came; and even till the Gospel preached by the apostles had taken deep root in the Gentile world. Another thing which rendered the time, when the Jewish polity was overthrown, the most proper, was this, because then, the immediate occasion of it was the extensiveness of the divine grace. They would not have the Gentiles admitted into the church of God; but contradicted and blasphemed, and rejected the Lord that bought them: thus then, the extensiveness of the divine grace occasioned their infidelity, ver. 33. chap. x. 3. xii. 11, 12, 15, 28, 30. Thus the Jews were diminished, by that abundance of grace which has enriched the Gentiles. And so the grace of God was illustrated; or, so God made known the riches of his glory on the vessels of mercy—the apostles

24 Even us, whom he hath called, <sup>a</sup> not of the Jews only, but also of the Gentiles ?

25 As he saith also in Osee, <sup>b</sup> I will call them my people, which were not my people ; and her beloved, which was not beloved.

26 <sup>c</sup> And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people ; there shall they be called, The children of the living God.*

<sup>a</sup> Ch. 3. 29.—<sup>b</sup> Hos. 2. 23. 1 Pet. 2. 10.—<sup>c</sup> Hos. 1. 10.

and primitive believers among the Jews, and the Gentile world which received the Gospel by the preaching of the apostles and their successors.

Verse 24. *Even us, whom he hath called*] All the Jews and Gentiles who have been invited by the preaching of the Gospel to receive justification by faith in our Lord Jesus Christ ; and have come to the Gospel feast on this invitation.

Verse 25. *As he saith also in Osee*] It is a cause of not a little confusion, that a uniformity in the orthography of the proper names of the Old and New Testaments has not been preserved. What stranger to our sacred books would suppose that the Osee above, meant the prophet Hosea ? from whom, chap. ii. ver. 23. this quotation is taken ; *I will have mercy on her that had not obtained mercy ; and I will say to them which were not my people, Thou art my people.* The apostle shows that this calling of the Gentiles was no fortuitous thing, but a firm purpose in the Divine mind, which he had largely revealed to the prophets : and by opposing the calling of the Gentiles, the Jews, in effect, renounced their prophets, and fought against God.

Verse 26. *And it shall come to pass, &c.*] These quotations are taken out of Hosea, chap. i. 10. where (immediately after God had rejected the *ten tribes, or kingdom of Israel*, chap. i. 9. *then saith God, call his name Lo-ammi ; for ye are not my people, and I will not be your God ;*) he adds, *yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered : and it shall come to pass, that in the place in which it was said unto them, Ye are not my people ; there, it shall be said unto them, Ye are the sons of the living God.* As if he had said, The decrease of numbers in the church, by God's utterly taking away the ten tribes, ver. 6. shall be well supplied by what shall afterward come to pass by calling the Gentiles into it. They, the rejected Jews, which had been the people of God, should become a *Lo-ammi, not my people.* On the contrary, they, the Gentiles, who had been a *Lo-ammi, not my people,* should become *the children of the living God.* Again, chap. ii. 23. *I will sow her* (the Jewish church) *unto me in the earth,* (alluding probably to the dispersion of the Jews over all the Roman empire, which proved a fruitful cause of preparing the Gentiles for the reception of the Gospel, and, or moreover, *I will have mercy upon her,*

27 Esaias also crieth concerning Israel, <sup>a</sup> Though the number of the children of Israel be as the sand of the sea, <sup>b</sup> a remnant shall be saved :

28 For he will finish <sup>c</sup> the work, and cut it short in righteousness : <sup>d</sup> because a short work will the Lord make upon the earth.

29 And as Esaias said before, <sup>e</sup> Except the Lord of Sabaoth had left us a seed, <sup>f</sup> we had been as Sodoma, and been made like unto Gomorrha.

<sup>a</sup> Isa. 10. 22, 23.—<sup>b</sup> Ch. 11. 5.—<sup>c</sup> Or, *the account*.—<sup>d</sup> Isa. 28. 22.—<sup>e</sup> Isa. 1. 9. Lam. 3. 22.—<sup>f</sup> Isa. 13. 19. Jer. 50. 40.

the body of the believing Gentiles, *that had not obtained mercy*. See Taylor.

Verse 27. *Esaias also crieth*] The apostle pursues his argument, which had for its object the proof that God, for their infidelity, had rejected the great body of the Jews; and that but a few of them would embrace the Gospel, and be saved from that besom of destruction which was now coming to sweep them and their state away. Dr. Taylor paraphrases this and the following verses thus: And, that but a small remnant of the Jews shall now be taken into the church, is agreeable to former dispensations: for the prophet Isaiah expressly declares concerning the Israelites, chap. x. 22, 23. *Though the number of the children of Israel be as the sand of the sea, (for the promise to Abraham has been amply fulfilled,) only a remnant shall be saved; the consumption decreed shall overflow in righteousness. For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land.*

Verse 28. *For he will finish the work, and cut it short, &c.*] These appear to be forensic terms, and refer to the conclusion of a judicial proceeding;—the Lord has tried and found them guilty; and will immediately execute upon them the punishment due to their transgressions.

Verse 29. *And as Esaias said before*] What God designs to do with the Jews at present, because of their obstinacy and rebellion, is similar to what he has done before, to which the same prophet refers, chap. i. 9. *Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah*: i. e. had not God, who commands and overrules all the powers in heaven and earth, in mercy preserved a very small remnant, to keep up the name and being of the nation, it had been quite cut off and extinct, as Sodom and Gomorrah were. Thus we learn, that it is no new thing with God to abandon the greatest part of the Jewish nation when corrupt; and to confine his favour and blessing to a righteous believing few.

Instead of remnant, שריד *sarid*, both the Septuagint and the apostle have σπέρμα, a seed, intimating that there were left just enow of the



30 What shall we say then ? <sup>a</sup> That the Gentiles, which followed not after righteousness, have attained to righteousness, <sup>b</sup> even the righteousness which is of faith.

31 But Israel, <sup>c</sup> which followed after the law of righteousness, <sup>d</sup> hath not attained to the law of righteousness.

32 Wherefore ? Because *they sought* it not by faith, but as it were by the works of the law. For <sup>e</sup> they stumbled at that stumbling stone ;

<sup>a</sup> Ch. 4. 11. & 10. 20.—<sup>b</sup> Ch. 1. 17.—<sup>c</sup> Ch. 10. 2. & 11. 7.—<sup>d</sup> Gal. 5. 4.—<sup>e</sup> Luke 2. 34. 1 Cor. 1. 23.

righteous, to be a seed for a future harvest of true believers. So, the godly were not destroyed from the land ; some remained, and the harvest was in the days of the apostles.

Verse 30. *What shall we say then ?*] What is the final conclusion to be drawn from all these prophecies, facts, and reasonings ? This, that the Gentiles, which followed not after righteousness, &c. This, with the succeeding verses, together with what belongs to the same subject, in the beginning of the following chapter, I have explained at large in the notes on chap. i. 17. to which I must refer the reader ; and shall content myself, in this place, with Dr. Taylor's general paraphrase. We may suppose the apostle to express himself to the following effect : Thus I have vindicated the rejection of the Jews, and the calling of the Gentiles, with regard to the divine veracity and justice. Now let us turn our thoughts to the true reason and state of the affair, considered in itself. And in the first place : What just notion ought we to have of the calling of the Gentiles, and the rejection of the Jews ? I answer, the true notion of the calling or inviting of the Gentiles is this ; whereas they had no apprehension of being reinstated in the privileges of God's peculiar kingdom, and consequently used no endeavours to obtain that blessing ; yet, notwithstanding, they have attained to justification, to the remission of sins, and the privileges of God's people : not on account of their prior worthiness and obedience, but purely by the grace and mercy of God, received by faith on their part. And so by embracing the scheme of life, published by the Gospel, they are adopted into the family and church of God. Thus the Gentiles are called or invited.

Verse 31. *But Israel, which followed after*] But the Jews who have hitherto been the people of God, though they have been industrious in observing a rule by which they supposed they could secure the blessings of God's peculiar kingdom ; yet have not come up to the true and only rule, by which those blessings can be secured.

Verse 32. *Wherefore ?*] And where lies their mistake ? Being ignorant of God's righteousness—of his method of saving sinners by faith in Christ ; they went about to establish their own righteousness, their own method of obtaining everlasting salvation. They attend not to the Abrahamic covenant, which stands on the extensive prin-

33 As it is written, <sup>a</sup> Behold, I lay in Zion, a stumbling-stone and rock of offence ; and <sup>b</sup> whosoever believeth on him shall not be <sup>c</sup> ashamed.

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<sup>a</sup> Psa. 118. 22. Isa. 8. 14. & 28. 16. Matt. 21. 42. 1 Pet. 2. 6, 7, 8.—<sup>b</sup> Ch. 10. 11.  
<sup>c</sup> Or, *confounded*.

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ciples of grace and faith ; but they turn all their regards to the law of Moses. They imagine that their obedience to that law, gives them a right to the blessings of the Messiah's kingdom. But finding that the Gospel sets our especial interest in God, and the privileges of his church, on a different footing, they are offended, and refuse to come into it.

Verse 33. *As it is written, Behold, I lay in Sion*] Christ, the Messiah, is become a stone of stumbling to them ; and thus what is written in the prophecy of Isaiah, is verified in their case, Isa. viii. 14. xxviii. 16. Behold, I lay in Sion, i. e. I shall bring in my Messiah ; but he shall be a widely different person from him whom the Jews expect ; for whereas they expect the Messiah to be a mighty secular prince, and to set up a secular kingdom, he shall appear a man of sorrows and acquainted with griefs ; and redeem mankind, not by his sword, or secular power, but by his humiliation, passion, and death. Therefore they will be offended at him and reject him ; and think it would be reproachful to trust in such a person for salvation.

*And whosoever believeth on him*] But so far shall any be from confusion or disappointment, who believes in Christ ; that, on the contrary, every genuine believer shall find salvation : the remission of sins here, and eternal glory hereafter. See the notes on chap. i. 16. and 17. and Dr. Taylor's paraphrase and notes.

1. On the subject of vicarious punishment, or rather the case of one becoming an anathema, or sacrifice for the public good, in illustration of chap. ix. 3. I shall make no apology for the following extracts, taken from an author whose learning is vast, and whose piety is unblemished.

“ When mankind lost sight of a beneficent Creator, the God of purity, and consecrated altars to the sun, the moon, the stars, to demons, and to hero gods, under the names of Moloch, Ashtaroth and Baalim ; these objects of their worship led them to the most horrid acts of cruelty, and to every species of obscenity ; even their sons and their daughters they burnt in the fire to their gods, more especially in seasons of distress. Such was the conduct of the king of Moab ; for when he was besieged in his capital, and expected he should fall into the hands of his enemies, he took his eldest son, who should have reigned in his stead, and offered him for a burnt offering on the wall.

With these facts thus related from the Scriptures, all accounts, ancient and modern, exactly correspond. Homer, who it must be recollected, wrote more than nine hundred years before the Christian era, although he describes chiefly the common sacrifice of quad

rupeds, yet gives one account of human victims. But, in succeeding generations, when it was conceived that one great and most malignant spirit was the proper object of their fear, or that subordinate provincial gods, equally malignant, *nesciaque humanis precibus mansuescere corda*, disposed of all things in our world; men bound their own species to the altar, and in circumstances of national distress presented such as they valued most, either their children or themselves. Herodotus informs us, that when the army of Xerxes came to the Strymon, the Magi offered a sacrifice of white horses to that river. On his arrival at the Scamander, the king ascended the citadel of Priam; and having surveyed it, he ordered a thousand oxen to be sacrificed to the Trojan Minerva. But on other occasions he chose human victims; for we are informed that when, having passed the Strymon, he reached the nine ways, he buried alive, nine young men, and as many virgins, natives of the country. In this he followed the example of his wife, for she commanded fourteen Persian children, of illustrious birth, to be offered in that manner to the deity who reigns beneath the earth. Thus, in the infancy of Rome, we see Curtius, for the salvation of his country, devoting himself to the infernal gods, when, as it appears, an earthquake had occasioned a deep and extensive chasm in the forum; and the augurs had declared, that the portentous opening would never close till what contributed most to the strength and power of the Romans should be cast into it; but that by such a sacrifice they would obtain immortality for their republic. When all men were at a loss how to understand this oracle, M. Curtius, armed as for battle, presented himself in the forum, and explained it thus:—‘What is more valuable to Rome than her courage and her arms?’ So saying he urged forward his impetuous steed and buried himself in the abyss. His grateful countrymen admired his fortitude, and attributed the increasing splendour of their state to the sacrifice he made. Animated by this example, Decius, in the war between Rome and Latium, having solemnly offered himself as an expiatory sacrifice, rushed single into the thickest ranks of the astonished Latians, that by his death he might appease the anger of the gods, transfer their indignation to the enemy, and secure the victory to Rome. *Conspectus ab utroque acie aliquanto, augustior humano visu, sicut Cœlo missus piaculum omnis deorum iræ, qui pestem ab suis aversam in hostes ferret.*

Here we see distinctly marked the notion of vicarious suffering, and the opinion, that the punishment of guilt may be transferred from the guilty to the innocent. The gods call for sacrifice; the victim bleeds; atonement is made; and the wrath of the infernal powers falls in its full force upon the enemy. Thus while Themistocles at Salamine was offering sacrifice, three captives, the sons of Sandance, and nephews to Xerxes, all distinguished for their beauty, elegantly dressed and decked, as became their birth, with ornaments of gold, being brought on board his galley; the augur Euphrantides observing at that very instant a bright flame ascending from the altar, whilst one was sneezing on the right, which he regarded as a propitious

omen, seized the hand of Themistocles, and commanded that they should all be sacrificed to Bacchus, (*ωμνση διονυσω*—cruel and relentless Bacchus! Homer has the same expression,) predicting on this condition safety and conquest to the Greeks. Immediately the multitude with united voices called on the god, and led the captive princes to the altar, and compelled Themistocles to sacrifice them.

So when Æneas was to perform the last kind office for his friend Pallas, he sacrificed, (besides numerous oxen, sheep, and swine) eight captives to the infernal gods. In this he followed the example of Achilles, who had caused twelve Trojans, of high birth, to bleed by the sacerdotal knife, over the ashes of his friend Patroclus.

A hundred feet in length, a hundred wide,  
The glowing structure spreads on every side;  
High on the top the manly corse they lay,  
And well-fed sheep, and sable oxen slay;  
Achilles covered with their fat the dead,  
And the piled victims round the body spread;  
Then jars of honey, and of fragrant oil,  
Suspends around, low bending o'er the pile.  
Four sprightly coursers, with a deadly groan  
Pour forth their lives, and on the pyre are thrown.  
Of nine large dogs domestic at his board,  
Fell two, selected to attend their lord;  
The last of all, and horrible to tell,  
Sad sacrifice! twelve Trojan captives fell.  
On these the rage of fire victorious preys,  
Involves and joins them in one common blaze.  
Smeared with the bloody rites, he stands on high,  
And calls the spirit with a cheerful cry,  
All hail, Patroclus! let thy vengeful ghost  
Hear, and exult on Pluto's dreary coast.

POPE'S *Homer*, IL. xxiii. ver. 203.

How much was it to be lamented, that even civilized nations should forget the intention for which sacrifices were originally instituted! The bad effects, however, would not have been either so extensive or so great, had they not wholly lost the knowledge of Jehovah; and taken, as the object of their fear, that evil and apostate spirit, whose name, with the utmost propriety, is called Apollyon, or the destroyer; and whose worship has been universally diffused, at different periods, among all the nations of the earth.

The practice of shedding human blood, before the altars of their gods, was not peculiar to the Trojans and the Greeks; the Romans followed their example. In the first ages of their republic, they sacrificed children to the goddess Mania; in later periods, numerous gladiators bled at the tombs of the Patricians, to appease the manes of the deceased. And it is particularly noticed of Augustus, that after the taking of Perusia, he sacrificed, on the ides of March, three hundred senators and knights to the divinity of Julius Cesar.

The Carthaginians, as Diodorus Siculus informs us, bound themselves, by a solemn vow, to Chronus, that they would sacrifice to him children, selected from the offspring of their nobles; but in process



of time, they substituted for these the children of their slaves, which practice they continued, till, being defeated by Agathocles, tyrant of Sicily; and attributing their disgrace to the anger of the god, they offered two hundred children, taken from the most distinguished families in Carthage; beside which, three hundred citizens presented themselves, that, by their voluntary death, they might render the deity propitious to their country. The mode of sacrificing these children was horrid in the extreme; for they were cast into the arms of a brazen statue, and from thence dropped into a furnace, as was practised among the first inhabitants of Latium. It was probably in this manner, the Ammonites offered up their children to Moloch. The Pelasgi, at one time sacrificed a tenth part of all their children, in obedience to an oracle.

The Egyptians, in Heliopolis, sacrificed three men every day to Juno. The Spartans and Arcadians scourged to death young women; the latter to appease the wrath of Bacchus; the former, to gratify Diana. The Sabian idolaters in Persia offered human victims to Mithras; the Cretans, to Jupiter, the Lacedemonians and Lusitanians, to Mars; the Lesbians, to Bacchus; the Phocians, to Diana; the Thessalians, to Chiron.

The Gauls, equally cruel in their worship, sacrificed men, originally, to Eso, and Teutate; but latterly to Mercury, Apollo, Mars, Jupiter, and Minerva. Cæsar informs us, that whenever they thought themselves in danger, whether from sickness, or after any considerable defeat in war, being persuaded that, unless life be given for life, the anger of the gods can never be appeased; they constructed wicker images of enormous bulk, which they filled with men, who were first suffocated with smoke, and then consumed by fire.—For this purpose they preferred criminals; but when a sufficient number of these could not be found, they supplied the deficiency from the community at large.

The Germans are said to have differed from the Gauls, in having no Druids, and in being little addicted to the service of the altar. Their only gods were the Sun, Vulcan, and the Moon; yet, among the objects of their worship, was Tuisco, their progenitor, and Woden, the hero of the north. It is true that neither Cæsar nor Tacitus say any thing of their shedding blood in sacrifice; yet the probability is, that, like the Saxons, and other northern nations, they not only offered blood, but took their choicest victims from the human race.

In Sweden, the altars of Woden smoked incessantly with blood; this flowed most abundantly at the solemn festivals celebrated every ninth year at Upsal. Then the king, attended by the senate, and by all the great officers about his court, entered the temple, which glittered on all sides with gold, and conducted to the altar nine slaves, or in time of war, nine captives. These met the caresses of the multitude, as being about to avert from them the displeasure of the gods, and then submitted to their fate; but in times of distress, more noble victims bled; and it stands upon record, that when Aune their king was ill, he offered up to Woden his nine sons, to obtain the prolongation of his life.

The Danes had precisely the same abominable customs. Every ninth year, in the month of January, they sacrificed ninety-nine men, with as many horses, dogs, and cocks : and Hacon, king of Norway, offered his own son, to obtain from Woden the victory over Harold ; with whom he was at war.

In Russia, the Slavi worshipped a multitude of gods, and erected to them innumerable altars.—Of these deities Peroun, that is, the Thunderer, was the supreme ; and before his image many of their prisoners bled. Their god of physic, who also presided over the sacred fires, shared with him ; and the great rivers, considered as gods, had their portion of human victims, whom they covered with their inexorable waves. But Suetovid, the god of war, was the god in whom they most delighted : to him they presented annually, as a burnt offering, three hundred prisoners, each on his horse ; and, when the whole was consumed by fire, the priests and people sat down to eat and drink, till they were drunk. It is worthy of remark, that the residence of Suetovid was supposed to be in the sun.

To this luminary, the Peruvians before they were restrained by the Incas, sacrificed their children.

Among the sacred books of the Hindoos, the Ramayuna demands particular attention, because of its antiquity, the extent of country through which it is revered, and the view which it exhibits of the religion, doctrine, mythology, customs, and manners of their remote progenitors.

In this we have a golden age of short duration, succeeded by a state of universal wickedness and violence, which continued till the Deity, incarnate, slew the oppressors of the human race, and thus restored the reign of piety and virtue.

This poem contains a description of the Ushwamedha or most solemn sacrifice of the white horse, instituted by Swuymbhoo, that is, by the Self-existent. At the celebration of this festival, the monarch, as the representative of the whole nation, acknowledged his transgressions ; and when the offerings were consumed by the sacrificial fire, he was considered as perfectly absolved from his offences. Then follows a particular account of a human sacrifice, in which the victim, distinguished for filial piety, for resignation to his father's will, and for purity of heart, was bound by the king himself, and delivered to the priest ; but, at the very instant when his blood was to have been shed, this illustrious youth, was, by miracle, delivered ; and the monarch, as the reward of his intended sacrifice, received virtue, prosperity, and fame.

It is well known that the Brahmins have, in all ages, had their human victims, and that even in our days, thousands have voluntarily perished under the wheels of their god Jaghernaut."

*Townsend's Character of Moses, p. 76.*

Though in the preceding notes I have endeavoured to make every point as clear and plain as possible ; yet it may be necessary, in order to see the scope of the apostle's design more distinctly, to take a general survey of the whole. No man has written with more judgment

on this epistle than Dr. Taylor ; and from his notes I borrow the principal part of the following observations.

The principal thing that requires to be settled in this chapter is, what kind of election and reprobation the apostle is arguing about : whether election, by the absolute decree and purpose of God, to eternal life ; and reprobation, by a like absolute decree, to eternal misery ; or only election to the present privileges and external advantages of the kingdom of God in this world : and reprobation, or rejection, as it signifies the not being favoured with those privileges and advantages. I think it demonstrably clear, that it is the latter election and rejection the apostle is discoursing on, and not the former, as the following considerations appear to me to demonstrate.

I. The subject of the apostle's argument is manifestly such privileges as are enumerated, verses 4, 5. *who are Israelites, to whom pertains the adoption, &c.* From these privileges, he supposes the Jews had fallen, or would fall ; or, that for a long time they would be deprived of the benefit of them. For it is with regard to the loss of those privileges that he was so much concerned for his brethren, his kinsmen according to the flesh, ver. 2, 3. And it is with reference to their being stripped of these privileges, that he vindicates the word and righteousness of God, ver. 24. *Not as though the word of God had taken no effect, or failed, &c.* proving that God according to his purpose of election, was free to confer them upon any branch of Abraham's family. Consequently, those privileges were the singular blessings which, by the purpose of God according to election, not of works, but of him that calleth, were conferred upon Jacob's posterity. But those privileges were only such as the whole body of the Israelites enjoyed in this world, while they were the church and people of God : and such privileges as they might afterward lose ; or of which they might be deprived. Therefore, the election of Jacob's posterity to those privileges was not an absolute election to eternal life.

II. Agreeably to the purpose of God according to election, it was said unto Rebecca, *the elder shall serve the younger*, meaning the posterity of the elder and the younger ; for Gen. xxv. 23. *The Lord said unto her, Two NATIONS are in thy womb, and two manner of PEOPLE shall be separated from thy bowels, and the one PEOPLE shall be stronger than the other PEOPLE ; and the elder shall serve the younger.* These are the words which signify the purpose of God according to election. Therefore the election refers to Jacob's posterity, or the whole nation of Israel. But all the nation of Israel were not absolutely elected to eternal life. Therefore, the purpose of God according to election, referred to temporal and not to eternal blessings ; and was a privilege of which they might be deprived.

III. Agreeably to the purpose of God according to election, it was said to Rebecca, *the elder shall serve the younger* : but to serve, in Scripture, never meant to be eternally damned in the world to come. Consequently, the opposite blessings bestowed upon the posterity of the younger, could not be eternal salvation ; but certain privileges in this life. Therefore, the purpose according to election,

refers to those privileges; and the servitude does not imply everlasting perdition.

IV. The election the apostle speaks of, is not of works, ver. 11. but of the mere will of God, who calls and invites; and refers to no qualifications in the persons thus elected and called: but in no part of the Sacred Writings is final salvation said to be given to any who are not qualified by holiness to receive and enjoy it. Therefore, election to eternal glory cannot be what the apostle speaks of in this epistle.

V. The election, of which the apostle speaks, took place, first in Abraham and his seed, before his seed was born; and then (secluding Ishmael and all his posterity,) in Isaac and his seed before they were born. And then secluding Esau and all his posterity, in Jacob and his seed before they were born. But the Scripture no where represents eternal life as bestowed upon any family or race of men in this manner. Therefore, this election mentioned by the apostle, cannot be an election unto eternal life.

VI. *Vessels of mercy*, ver. 23. are manifestly opposed to *vessels of wrath*, ver. 22. The *vessels of mercy* are the whole body of the Jews and Gentiles, who were called or invited into the kingdom of God, under the Gospel, ver. 24. consequently the *vessels of wrath* are the whole body of the unbelieving Jews. So in ver. 30, 31. the whole body of believing Gentiles, who, according to God's purpose of election, had attained justification, are opposed to the whole body of the Israelites, who came short of it. But men shall not be received into eternal life, or subjected to eternal damnation, at the last day, in collective bodies; but according as particular persons, in those bodies, have acted well or ill. Therefore, this election is not of these particular bodies unto eternal life, &c.

VII. Whoever carefully peruses the ixth, xth, and xith chapters, will find, that those who have not believed, chap. xi. 31. are the present rejected Jews; or that *Israel* to whom *blindness hath happened in part*, ver. 25. the same who *fell*, and on whom God hath shown *severity*; ver. 22. the same with the *natural branches* whom God *spared not*: ver. 21. who were *broken off* from the olive-tree; verses 20. 19, and 17. who were *cast away*; ver. 15. who were *diminished* and *fallen*; ver. 12. who had *stumbled*, ver. 11. who were a *disobedient* and *gain-saying people*; chap. x. 21. who *being ignorant of God's righteousness, went about to establish their own*; ver. 3. because they sought righteousness not by faith, but as it were by the works of the law; chap. ix. 32. and therefore, had not attained to the law of righteousness; ver. 31. the same people spoken of in all these places, are the *vessels of wrath, fitted for destruction*; ver. 22. and the same for whom Paul had *great heaviness and continual sorrow of heart*; ver. 2, 3. in short, they are the unbelieving nation, or people of Israel: and it is with regard to the reprobation or rejection of this people that he is arguing, and vindicating the truth, justice, and wisdom, of God, in this ninth chapter.

Now, if we turn back and review those three chapters, we shall find that the apostle, chap. xi. 1. heartily desired and prayed that



those same reprobated and rejected people of Israel *might be saved*; he affirms that they had not *stumbled so as to fall* finally and irrecoverably; chap. xi. 11. that they should have again a *fulness*; ver. 12. that they should be *received* again into the church; ver. 15. that a *holiness* still belonged to them; ver. 16. that if they did not *still abide in unbelief*, they should be *grafted into their own olive-tree* again; ver. 23, 24. that *blindness* had *happened* unto them only for a time, *till the fulness of the Gentiles be come in*; ver. 25. and then he proves, from Scripture, that *all Israel*, all those nations at present under *blindness*, shall be *saved*; ver. 26, 27. that as touching the (original) *election*, they were still *beloved for the fathers'*, the patriarchs' sake; ver. 28. that in their case, *the gifts and calling of God were without repentance*; ver. 29. that *through our* (the believing Gentiles') *mercy*, they shall at length *obtain mercy*, ver. 31. All these several things are spoken of that *Israel*, or the body of people concerning whose rejection the apostle argues in the ninth chapter. And, therefore, the rejection which he there argues about, cannot be absolute reprobation to eternal damnation; but to their being, as a nation, stripped of those honours and privileges of God's peculiar church and kingdom in this world, to which, at a certain future period, they shall again be restored.

VIII. Once more: whoever carefully peruses those three chapters will find, that the people who in *times times past believed not God*, but *have now obtained mercy through the unbelief of the Jews*, chap. xi. 30. are the whole body of the believing Gentiles: the same who were *cut out of the olive-tree which is wild by nature*; and were *grafted contrary to nature, into the good olive-tree*, ver. 24, 17. the same to whom God hath *shown goodness*, ver. 22. the *WORLD* that was *reconciled*, ver. 15. the *GENTILES* who were *enriched* by the *diminishing of the Jews*, ver. 12. to whom salvation came *through their fall*, ver. 11. the *Gentiles* who had *attained to righteousness*, (justification,) chap. ix. 30. who had *not been God's people*, nor *beloved*; but now were his *people*, *beloved*, and *children of the living God*, ver. 25, 26. even *us whom he hath called*, *not of the Jews only*, but *also of the Gentiles*, ver. 24. who are the *vessels of mercy*, on whom *God has made known the riches of his glory*, ver. 23. the *vessels made unto honour*, ver. 21. He speaks of the same body of men in all these places; namely of the believing Gentiles, principally, but not excluding the small remnant of the believing Jews, who were incorporated with them. And it is this body of men, whose calling and election he is proving, in whose case the *purpose of God according to election stands good*, chap. ix. 11. And, who are the *children of the promise that are counted for the seed*, ver. 8. these are the *election*, or the elect.

Now, concerning this called or elect body of people, or any particular person belonging to this body, the apostle writes thus, chap. xi. 20—22. *well, because of unbelief, they* (the Jews) *were broken off*, (reprobated, rejected) *and thou standest* (in the church among God's called and elect,) *by faith: be not high-minded, but fear. For if God spared not the natural branches*, (the Jews) *take heed lest he also*

*spare not thee, (the Gentiles. Behold therefore the goodness and severity of God: on them (the Jews) which fell, severity; but towards thee, (believing Gentiles) goodness; if thou continue in his goodness; otherwise thou also shalt be cut off, rejected, reprobated. This proves, that the calling and election, for which the apostle is arguing in the ixth chapter, is not absolute election unto eternal life, but to the present privileges of the church; the honours and advantages of God's peculiar people; which election, through unbelief and misimprovement, may be rendered void, and come to nothing. Notes, p. 330, &c.*

From thus carefully considering the apostle's discourse, and taking in his scope and design, and weighing the different expressions he uses, in connexion with the Scripture facts, and Scripture phrases employed in describing those facts; we must be fully convinced, that the doctrines of eternal, absolute, unconditional election and reprobation, have no place here; and that nothing but a pre-established creed, and a total inattention to the apostle's scope and design, could ever have induced men to bend these scriptures to the above purpose; and thus to endeavour to establish, as articles of faith, doctrines, which, far from producing *glory to God in the highest, and peace and good will among men*, have filled the church of God with contention, set every man's sword against his brother, and thus done the work of *Apollyon* in the name of *Christ*. If men will maintain these, and such like, for Scriptural doctrines, doctrines repugnant to the Divine nature, it is but reasonable to request that it be done in the spirit of the Gospel.

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## CHAPTER X.

The apostle expresses his earnest desire for the salvation of the Jews, 1.

Having a zeal for God, but not according to knowledge, they sought salvation by works, and not by faith in Christ, 2—4. The righteousness which is of the law, described, 5. That which is by faith described also, 6—10. He that believes and calls on the name of the Lord shall be saved, 11—13. What is necessary to salvation—believing, hearing, preaching, a divine mission, the Gospel, and obedience to its precepts, 14—16. Faith comes by hearing, 17. The universal spread of the Gospel predicted by the prophets, 18—20. The ingratitude and disobedience of the Israelites, 21.

**B**RETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

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### NOTES ON CHAPTER X.

Verse 1. *My heart's desire, &c.*] Though the apostle knew that the Jews were now in a state of rejection, yet he knew also, that they were in this state through their own obstinacy; and that God was still waiting to be gracious; and consequently, that they might still repent and turn to him. Of his concern for their salvation, he

2 For I bear them record <sup>a</sup> that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of <sup>b</sup> God's righteousness, and going about to establish their own <sup>c</sup> righteousness, have not submitted themselves unto the righteousness of God.

4 For <sup>d</sup> Christ is the end of the law for righteousness to every one that believeth.

<sup>a</sup> Acts 21. 20. & 22. 3. Gal. 1. 14. & 4. 17. See Ch. 9. 31.—<sup>b</sup> Ch. 1. 17. & 9. 30.—  
<sup>c</sup> Phil. 3. 9.—<sup>d</sup> Matt. 5. 17. Gal. 3. 24.

had already given ample proof, when he was willing to become a sacrifice for their welfare, see chap. ix. 3.

Verse 2. *They have a zeal of God*] They believe their law to have come immediately from God himself; and are jealous of its glory and excellence: they conscientiously observe its rites and ceremonies; but they do not consider the object and end of those rites. They sin more through ignorance than malice; and this pleads in their excuse. By this fine apology for them, the apostle prepares them for the harsher truths which he was about to deliver.

Verse 3. *For—being ignorant of God's righteousness*] Not knowing God's method of saving sinners, which is the only proper and efficient method: *and going about to establish their own righteousness*; seeking to procure their salvation by means of their own contriving: *they have not submitted*; they have not bowed to the determinations of the Most High, relative to his mode of saving mankind, viz. through faith in Jesus Christ, as the only available sacrifice for sin; the end to which the law pointed.

Verse 4. *For, Christ is the end of the law*] Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the real offering. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at His door, where alone salvation is to be found. Christ, as an atoning sacrifice for sin, was the grand *Object* of the whole sacrificial code of Moses; his passion and death were the fulfilment of its great object and design. Separate this sacrificial death of Christ from the law, and the law has no meaning; for it is impossible that the blood of bulls and goats should take away sins: wherefore the Messiah is represented as saying, *Sacrifice and offering thou didst not desire; burnt-offering and sin-offering thou hast not required; then said I, Lo, I come to do thy will; a body hast thou prepared me*, Psal. xl. 6, 7. Heb. x. 4—10. which proves, that God never designed that the sacrifices of the law should be considered the atonement for sin; but a type or representative of that atonement; and that *the* atonement was the sacrifice offered by Christ. Thus he was the *end* of the law, in respect to its sacrifices. And as sacrifices were offered merely to procure pardon of sin, righteousness, or justification; Christ is the end of the law for this justification to every one that believeth on him, as dying for their offences, and rising again for their justification, having made

5 For Moses describeth the righteousness which is of the law, <sup>a</sup> That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, <sup>b</sup> Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

7 Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)

<sup>a</sup> Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11. 13, 21. Gal. 3. 12.—<sup>b</sup> Deut. 30. 12, 13.

peace through the blood of his cross. Therefore, every Jew who rejected Christ, rejected salvation, and that very salvation which the law witnessed and required; and which could not be had but through Christ alone.

Verse 5. *For Moses describeth the righteousness which is of the law*] The place to which the apostle refers, seems to be Levit. xviii. 5. *Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them.* These words seem to be spoken in answer to an objection which might be made by a Jew,—“Did not Moses give us a law, the observance of which would secure our salvation?” Such a law Moses undoubtedly gave, and that law promises life to those who perform its precepts: but, who can plead for life on this ground, who rejects that Christ who is the end of the law? No man ever did, nor ever can fulfil that law, so as to merit salvation by the performance of it; for, as all have sinned and come short of the glory of God; they are all under the curse of the law, which says, *Cursed is every one who continueth not in all the things that are written in the book of the law to do them*, Deut. xxvii. 26. Gal. iii. 10. therefore by the deeds of this law none can be justified; because all are in a state of condemnation for transgressions already committed against it. If therefore there was not such a provision as is made by the death of Christ, no soul could be saved.

Verse 6. *But the righteousness which is of faith*] As it is most evident, that there can be no justification by works, as all are sinful, and all in a guilty state; if God will grant salvation at all, it must be by faith: but faith must have an object and a reason, for its exercise—the object is Jesus Christ—the reason is the infinite merit of his passion and death.

*Who shall ascend into heaven, &c.*] As Christ is the end of the law for justification, to every one that believes; no observance of the law can procure this Christ. Who, by the performance of the law can bring Christ down from heaven? or when brought down, and crucified, and buried, as a sacrifice for sin, who can bring him up again from the dead? And both his death and resurrection are essentially necessary for the salvation of a lost world. Or, the sense of the apostle may be this: they who will not believe in Christ crucified, must in effect be seeking another Messiah to come down from



9 But what saith it ? <sup>a</sup> The word is nigh thee, *even* in thy mouth, and in thy heart : that is, the word of faith, which we preach :

9 That <sup>b</sup> if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.

<sup>a</sup> Deut. 30. 14.—<sup>b</sup> Matt. 10. 32. Luke 12. 8. Acts 8. 37.

heaven with a different revelation ; or they who will not credit the doctrine that we preach concerning his resurrection, seem in effect to say, Christ yet remains to be raised from the dead, and reign over the Jews as a mighty secular sovereign ; subjecting the Gentile world to the sway of his righteous sceptre.

Verse 8. *But what saith it ? The word is nigh thee*] There is no occasion to seek high or low for the saving power ; the word of reconciliation is nigh. The way of salvation is now both plain and easy. The law is magnified and made honourable by the death of Christ ; and the doctrine of faith in his death and resurrection is fully proclaimed, and amply proved to be effectual to the purpose for which it was revealed. By the preaching of the Gospel, the doctrine of salvation is nigh thee, and the saving influence is at hand ; it is in thy mouth, easy to be understood, easy to be professed ; and in thy heart, if thou art upright before God, sincerely desiring to be saved on his own terms, not striving to establish thy own method of justification by the law, which must for ever be ineffectual, but submitting to the method of justification which God has devised.

Verse 9. *That if thou shalt confess, &c.*] Acknowledge the Lord Jesus Christ as the only Saviour. *Believe in thy heart* that he who died for thy offences, has been raised for thy justification, and depend solely on him for that justification, and *thou shalt be saved*.

Verse 10. *For with the heart man believeth, &c.*] And be sincere in this ; *for with the heart*, duly affected with a sense of guilt, and of the sufficiency of the sacrifice which Christ has offered ; *man believeth unto righteousness*, believeth to receive justification ; for this is the proper meaning of the term here, and in many other parts of this epistle ; *and with the mouth confession is made unto salvation*. He who believes aright in Christ Jesus, will receive such a full conviction of the truth, and such an evidence of his redemption, that his mouth will boldly confess his obligation to his Redeemer, and the blessed persuasion he has of the remission of all his sins, through the blood of the cross. One grand object of the apostle is to show the simplicity of the Gospel scheme of salvation ; and at the same time, its great efficacy. It is simple, and very unlike the law, which was full of rites, ordinances, ceremonies, &c. each of which required to be perfectly fulfilled : and yet, after all, even those who had the

11 For the Scripture saith, <sup>a</sup> Whosoever believeth on him shall not be ashamed.

12 For <sup>b</sup> there is no difference between the Jew and the Greek : for <sup>c</sup> the same Lord over all <sup>d</sup> is rich unto all that call upon him.

13 <sup>e</sup> For whosoever shall call <sup>f</sup> upon the name of the Lord shall be saved.

<sup>a</sup> Isai. 28. 16. & 49. 23. Jer. 17. 7. Ch. 9. 33.—<sup>b</sup> Ch. 3. 22. Acts 15. 9. Gal. 3. 28.—<sup>c</sup> Acts 10. 36. Ch. 3. 29. 1 Tim. 2. 5.—<sup>d</sup> Eph. 1. 7. & 2. 4, 7.—<sup>e</sup> Joel 2. 32. Acts 2. 21.—<sup>f</sup> Acts 9. 14.

utmost zeal for God, and, as conscientiously as possible, observed all the precepts of the law, had not attained to justification, nor peace of conscience. Whereas both Jews and Gentiles who had believed on the Lord Jesus, according to the simple declarations of the Gospel, were freely justified from all things from which they could not be justified by the law of Moses : and they had the witness in themselves, that they were passed from death to life.

Verse 11. *For the scripture saith*] And howsoever the Jews may despise this Gospel, because it comes not unto them with pomp and ceremony : it puts those who receive it into possession of every heavenly blessing : and this is according to the positive declarations of the prophets ; for it is written, Isaiah xxviii. 16. xlix. 23, *Whosoever believeth on him shall not be ashamed.*—He shall neither be disappointed of his hope, nor ashamed of his confidence ; because he has that *faith which is the evidence of things not seen, the subsistence of things hoped for*, Heb. xi. 1. See note on chap. i. 16.

Verse 12. *For there is no difference between the Jew and the Greek*] All are equally welcome to this salvation. Here the Jew has no exclusive privilege : and from this, the Greek is not rejected. One simple way of being saved, is proposed to all, viz. faith in the Lord Jesus Christ, because he is the same Lord who has made all and governs all ; and is rich in mercy to all that call upon him.

Verse 13. *For whosoever shall call, &c.*] Nor shall any one who hears this doctrine of salvation and credits it as he is commanded, be permitted to pray or supplicate the throne of grace in vain : for the prophet Joel hath declared, chap. ii. 32. *whosoever shall call upon, invoke, the name of the Lord Jesus Christ, the Saviour of sinners, shall be saved : shall have his guilt pardoned, his heart purified : and if he abide in the faith, rooted and grounded in him, showing forth the virtues of him who has called him out of darkness into his marvellous light ; he shall be saved with all the power of an eternal life.*

“ *Believing in Christ, or God, ver. 11. and calling upon God, ver. 12, 13, 14. are in effect the same thing : as calling upon God, necessarily connects and supposes faith in him ; and he who duly believes in Christ, has such a sense of his dependance upon divine grace.*

14 How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear<sup>a</sup> without a preacher?

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<sup>a</sup> Tit. 1. 3.

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that he looks unto God, and trusts in his power and goodness alone for happiness: which is the true religion of the Gospel.” Dr. Taylor.

It is evident that St. Paul understood the text of Joel as relating to our blessed Lord; and therefore his word *Kypios* must answer to the prophet's word יהוה *Yehovah*; which is no mean proof of the Godhead of Jesus Christ. If the text be translated, *Whosoever shall invoke in the name of the Lord*, which translation יקרא בשם יהוה *yikra ba-shem Yehovah*, will certainly bear; yet still the term *Yehovah*, the incommunicable name, is given to Christ; because invoking in the name, signifies soliciting one in the name, or on the account of another. He who is invoked is God; He, in whose name he is invoked, is JESUS CHRIST, who is here called *Yehovah*. He who asks mercy from God, in the name and for the sake of JESUS CHRIST, shall get his soul saved.

Verse 14. *How then shall they call on him*] As the apostle had laid so much stress on believing in order to salvation; and as this doctrine, without further explanation, might be misunderstood; it was necessary to show how this faith was produced; and, therefore, he lays the whole doctrine down in a beautifully graduated order:

1. There can be no salvation without the Gospel; a dispensation of mercy and grace from God alone, here called, ver. 15. *The Gospel of peace; glad tidings of good things.*

2. *This must be preached*, proclaimed in the world for the obedience of faith.

3. None can effectually preach this, unless he have a divine mission; *for how shall they preach unless they be SENT*, ver. 15. The matter must come from God; and the person who proclaims it, must have both authority and unction from on high.

4. This divinely commissioned person must be heard: it is the duty of all to whom this message of salvation is sent, to hear it with the deepest reverence and attention.

5. What is heard must be credited: for they who do not believe the Gospel, as the record which God has given of his Son, cannot be saved, verse 14.

6. Those who believe must invoke God, by Christ, which they cannot do, unless they believe in him; and in this way alone, they are to expect salvation. Professing to believe in Christ, without earnest importunate prayer for salvation, can save no man. All these things the apostle lays down as essentially necessary: and they all follow from this grand proposition, *Whosoever shall call upon the name of the Lord shall*

15 And how shall they preach, except they be sent ? as it is written, <sup>a</sup> How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things !

16 But <sup>b</sup> they have not all obeyed the Gospel. For, Esaias saith, <sup>c</sup> Lord, who hath believed <sup>d</sup> our <sup>e</sup> report ?

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<sup>a</sup> Isai. 52. 7. Neh. 1. 15.—<sup>b</sup> Ch. 3. 3. Hebr. 4. 2.—<sup>c</sup> Isai. 53. 1. John 12. 38.—  
<sup>d</sup> Gr. *the hearing of us*.—<sup>e</sup> Or, *preaching*.

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*be saved.* But, says the apostle, *How shall they CALL upon him in whom they have not believed ? And how shall they BELIEVE in him of whom they have not heard ? And how shall they HEAR without a preacher ? And how shall they PREACH except they be sent ?* And with what message, which can bring salvation, can they be sent, but with the **GOSPEL OF PEACE, the GLAD TIDINGS OF GOOD THINGS.** When, therefore, there is 1st, A proper message ; 2dly, A proper messenger, 3dly, The message preached, proclaimed, or properly delivered by him ; 4thly, The proclamation properly heard and attentively considered by the people ; 5thly, The message which they have heard, conscientiously believed ; 6thly, The name of the Lord Jesus, by whom alone this salvation is provided, most fervently invoked : then, 7thly, Salvation or redemption from sin and misery, and the enjoyment of peace and happiness will be the result of such calling, believing, hearing, preaching, sending, and message sent :—and thus, the doctrine of salvation by grace through faith is guarded from abuse.

Verse 15. *How beautiful are the feet of them that preach*] Dr. Taylor remarks on this quotation, which is taken from Isai. lii. 7. that “ feet are variously used in Scripture ; and sometimes have respect to things internal and spiritual. For, as the life of man and the practice of piety, is compared to walking, Psa. i. 1. so his feet may signify the principles on which he acts, and the dispositions of his mind. Eccles. v. 1. *Keep thy foot when thou goest to the house of God.* Agreeably to this, the feet of the messengers in Isaiah, and of the apostles in this verse, may signify the validity of their mission, the authority upon which they acted ; and any character or qualifications with which they were invested.”

Verse 16. *But they have not all obeyed the Gospel*] This seems to be the objection of a Jew : as if he had said, A divine mission would be attended with success ; whereas there are numbers who pay no attention to the glad tidings you preach. To this the apostle answers, that the spirit of God by Isaiah, chap. liii. 1. foretold it would be so, even in the case of the Jews themselves, when he said, *Lord, who hath believed our report ?* For, although God brings the message of salvation to men, he does not oblige them to embrace it. It is proposed to their understanding and conscience ; but it does not become the means of salvation unless it be effectually credited.



17 So then, faith *cometh* by hearing, and hearing by the word of God:

18 But I say, Have they not heard? Yes, verily, <sup>a</sup> their sound went into all the earth, <sup>b</sup> and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, <sup>c</sup> I will provoke you to jealousy by *them that are* no people, and by a <sup>d</sup> foolish nation I will anger you.

<sup>a</sup> Psal. 19. 4. Matt. 24. 14. & 28. 19. Mark 16. 15. Col. 1. 6. 23.—<sup>b</sup> See 1 Kings 18. 10. Matt. 4. 8.—<sup>c</sup> Deut. 32. 31. Ch. 11. 11.—<sup>d</sup> Tit. 3. 3.

Verse 17. *So then, faith cometh by hearing*] Preaching the Gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God preached. Preaching, God sends; if heard attentively, faith will be produced: and if they believe the report, the arm of the Lord will be revealed in their salvation.

Verse 18. *But I say, Have they not heard?*] But to return to the objection; you say they have not all believed: I ask, have they not all heard? Have not the means of salvation been placed within the reach of every Jew in Palestine; and within the reach of all those who sojourn in the different Gentile countries where we have preached the Gospel; as well to the Jews as to the Gentiles themselves? Yes; for we may say of the preaching of the Gospel, what the Psalmist has said (Psalm xix. 2, 3.) of the *heavenly bodies*; *Their sound went into all the earth, and their words unto the ends of the world.* As the celestial luminaries have given testimony of the eternal power and Godhead of the Deity to the habitable world; the Gospel of Christ has borne testimony to his eternal goodness and mercy, to all the land of Palestine; and to the whole Roman empire. There is not a part of the Promised Land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ crucified has not been heard: if, therefore, the Jews and Gentiles have not believed, the fault is entirely their own; as God has amply furnished them with the means of faith and salvation.

In Psalm xix. 4. the Psalmist has קוֹם *karam*, their *line*, which the Septuagint, and the apostle, who quotes from them, renders, φθγγος *sound*; and hence, some have thought that the word in the Psalm was originally קוֹלם *kolam*, their *voice*. But that קוֹ *kar*, is used for *word* or *speech*, is sufficiently evident from Isaiah xxviii. 10. line upon line, precept upon precept, &c. where קוֹ is analogous to *word*, or *direction*. It is very remarkable that these words of David, quoted by St. Paul, are mentioned in *Sohar Genes.* fol. 9. where it is said, קברי משיחא אינון מלין *Abdey mashicha einun millin*—"These words are the servants of the Messiah, and measure out both the things above and the things beneath." To this notion of them the apostle

20 But Esaias is very bold, and saith, <sup>a</sup> I was found of them that sought me not ; I was made manifest unto them that asked not after me

21 But to Israel he saith, <sup>b</sup> All day long I have stretched forth my hands unto a disobedient and gainsaying people.

<sup>a</sup> Isai. 65. 1. Ch. 9. 30.—<sup>b</sup> Isai. 65. 2.

may refer in his use of them in this place : and to a Jew the application would be legitimate.

Verse 19. *But I say, did not Israel know ?*] You object to this preaching among the Gentiles ;—but is not this according to the positive declaration of God ? He, foreseeing your unbelief and rebellion, said by Moses, Deut. xxxii. 21. *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* As you have provoked me to jealousy, with worshipping those that are no gods ; I will provoke you to jealousy by those which are no people. This most evidently refers to the calling or inviting of the Gentiles to partake of the benefits of the Gospel : and plainly predicts the envy and rage which would be excited in the Jews, in consequence of those offers of mercy made to the Gentiles.

Verse 20. *But Esaias,* (the Greek orthography for *Isaiah*,) *is very bold*] Speaks out in the fullest manner and plainest language, chap. lxxv. 1. notwithstanding the danger to which such a declaration exposed him, among a crooked, and perverse, and dangerous people : *I was found of them that sought me not ;* I put my salvation in the way of those (the Gentiles) who were not seeking for it, and knew nothing of it : thus, the *Gentiles which followed not after righteousness, have attained to the law of righteousness*, chap. ix. 30. and they have found that redemption which the Jews have rejected.

Verse 21. *But to Israel he saith*] In the very next verse, (Isa. chap. lxxv. 2.) *All day long I have stretched forth my hands*, manifesting the utmost readiness and willingness to gather them altogether under my protecting care ; but *I stretched forth my hands in vain*, for they are *a disobedient and gainsaying people*. They not only disobey my command, but they gainsay and contradict my prophets. Thus the apostle proves, in answer to the objections made ver. 16. that the infidelity of the Jews was the effect of their own obstinacy. And the opposition which they are now making to the Gospel, was foretold and deplored 700 years before : and that their opposition, far from being a proof of the insufficiency of the Gospel, proved that this was the grand means which God had provided for their salvation ; and having rejected this, they could expect no other. And this gives the apostle opportunity to speak largely concerning their rejection in the following chapter.

1. In the preceding chapter are several quotations from the Law, the Prophets, and the Psalms ; and as the apostle seems to take them with considerable latitude of meaning, it has been thought that

he only uses their words, as being well calculated to express his sense : without paying any attention to their original import. This principle is too lax, to be introduced in such solemn circumstances. Dr. Taylor has made some judicious and useful distinctions here. After observing that, if we allow this principle, no argument can be built on any of the apostle's quotations ; and that it must have been an indifferent thing with him, whether he did or did not understand the Scripture ; as, on this supposition, they would serve him as well without, as with the true meaning : he adds, the apostle was a strict and close quoter of the Scriptures : but he did not always quote them in the same manner, or for the same purpose.

Sometimes his intention goes no farther than using the same strong expressions, as being equally applicable to the point in hand. So, verse 6, 7, and 8. of this chapter he uses the words of Moses, not to prove any thing ; nor, as if he thought Moses spok of the same subject ; but only as intimating, that the strong and lively expressions which Moses used concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So in the same manner, verse 18. he quotes Psal. xix. 4. though it is likely, (see the note in that place,) that those expressions were used by the ancient Jews in application to the Messiah, as the apostle applies them.

2. Sometimes the design of the quotation is only to show that the cases are parallel : or, that what happened in his times corresponded with what happened in former days. So chap. ii. 24.—viii. 36.—ix. 27, 28, 29.—xi. 2, 3, 4, 5, 8, 9, 10.—xv. 21.

3. Sometimes the quotation is only intended to explain a doctrinal point, as chap. i. 17.—iv. 6, 7, 8—18—21.—ix. 20, 21.—x. 15.—xv. 3.

4. Sometimes the quotation is designed to prove a doctrinal point. Chap. iii. 4, 10—19.—iv. 3—17.—v. 12, 13, 14.—ix. 7, 9, 12, 13, 15, 17.—x. 5, 11, 13.—xii. 19, 20.—xiii. 9.—xiv. 11.

5. Sometimes it is the intention of the quotation to prove that something was predicted, or properly foretold in the prophetic writings as chap. ix. 25, 26, 33.—x. 16, 19, 20, 21.—xi. 26, 27.—xv. 9—13.

These things duly considered, it will appear, that the apostle has every where shown a just regard to the true sense of the scriptures he quotes, in the view in which he quotes them.

These rules may help to vindicate the quotations in all the apostolic writings. And it is evident that we cannot form a true judgment upon any quotation, unless we take in the intention of the writer, or the view in which he quotes.

II. The apostle here makes a just and proper distinction between the righteousness or justification that is of the law, and that which is by faith in Christ. And in his view of the former, shows it to be absolutely impossible ; for if no man is to live thereby, to have spiritual and eternal life, but he who does these things ; then, salvation on that ground must be impossible—for, 1. The law makes no provision for the pardon of sin.—2. It affords no helps for the performance of duty.—3. It makes no allowances for imperfections in duty, or for imperfections in our nature.—4. Its commandments, necessarily, suppose a righteous soul, and a vigorous body ; and it does not

lower its claims to the fallen state of man.—5. It requires perfect obedience, not only in all things, but in all places and circumstances. The man who comes up to this standard, has ever been in it, and has never swerved from it, shall, by the law, live for ever. But no man since the fall, ever did so, or ever can do so. Therefore, salvation by the works of the law, is absolutely impossible. But, 1. The righteousness, or justification, which is by faith, receives Christ as an atoning sacrifice, by which all past sin is pardoned. 2. Receives continual supplies of grace from Christ by the eternal Spirit, through which the man is enabled to love God with all his heart, soul, mind, and strength, and his neighbour as himself. 3. This grace is afforded in sufficient degrees, suited to all places, times, and circumstances, so that no trial can happen too great to be borne, as the grace of Christ is ever at hand to support and to save to the uttermost. The law is the letter that killeth: the Gospel is the spirit that giveth life. Reader, let thy whole soul say, with the apostle, Thanks be unto God for his unspeakable gift.

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## CHAPTER XI.

God has not universally nor finally rejected Israel; nor are they all at present rejecters of the Gospel, for there is a remnant of true believers now, as there was in the days of the prophet Elijah, 1—5. These have embraced the Gospel, and are saved by grace, and not by the works of the law, 6. The body of the Israelites having rejected this, are blinded, according to the prophetic declaration of David, 7—10. But they have not stumbled, so as to be finally rejected; but through their fall, salvation is come to the Gentiles, 11—14. There is hope of their restoration, and that the nation shall yet become a holy people, 15, 16. The converted Gentiles must not exult over the fallen Jews; the latter having fallen by unbelief, the former stand by faith, 17—20. The Jews, the natural branches, were broken off from the true olive; and the Gentiles having been grafted in in their place, must walk uprightly, else they also shall be cut off, 21, 22. The Jews, if they abide not in unbelief, shall be again grafted in; and when the fulness of the Gentiles is come in, the great Deliverer shall turn away ungodliness from Jacob, according to the covenant of God, 23—27. For the sake of their forefathers, God loves them, and will again call them, and communicate His gifts to them, 28, 29. The Gospel shall be again sent to them, as it has now been sent to the Gentiles, 30—32. This procedure is according to the immensity of the wisdom, knowledge, and unsearchable judgments of God, who is the Creator, Preserver, and Governor of all things, and to whom all adoration is due, 33—36.

**I** SAY then, <sup>a</sup> Hath God cast away his people? God forbid. For, <sup>b</sup> I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

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<sup>a</sup> 1 Sam. 12. 22. Jer. 31. 37.—<sup>b</sup> 2 Cor. 11. 22. Phil. 3. 5.

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### NOTES ON CHAPTER XI.

This chapter is of the prophetic kind. It was by the Spirit of prophecy, that the apostle foresaw the rejection of the Jews, which



2 God hath not cast away his people which <sup>a</sup>he foreknew. Wot ye not what the scripture saith <sup>b</sup> of Elias ? how he maketh intercession to God against Israel, saying,

<sup>a</sup> Ch. 8. 29.—<sup>b</sup> Gr. *in Elias* ?

he supposes in the two preceding chapters ; for when he wrote the epistle, they were not in fact rejected ; seeing their polity and church were then standing. But the event has proved that he was a true prophet ; for we know that in about ten or eleven years after the writing of this letter, the temple was destroyed, the Jewish polity overthrown, and the Jews expelled out of the Promised Land, which they have never been able to recover to the present day.

This—1. Confirms the arguments which the apostle had advanced to establish the calling of the Gentiles. For the Jews are, in fact, rejected ; consequently, our calling is, in fact, not invalidated by any thing they suggested, relative to the perpetuity of the Mosaic dispensation. But that dispensation being wholly subverted, our title to the privileges of God's church and people stands clear and strong : the Jewish constitution only, could furnish objections against our claim, and the event has silenced every objection from that quarter.

2. The actual rejection of the Jews proves Paul to be a true apostle of Jesus Christ, and that he spoke by the Spirit of God ; otherwise, he could not have argued so fully upon a case which was yet to come, and of which there was no appearance in the state of things when he wrote this epistle. And this very circumstance should induce us to pay great attention to this chapter, in which he discourses concerning the extent, and duration of the rejection of his countrymen, to prevent their being insulted and despised by the Gentile Christians. (1.) As to the extent of this rejection, it is not absolutely universal ; some of the Jews have embraced the Gospel, and are incorporated into the Christian church, with the believing Gentiles. Upon the case of these believing Jews, he comments, ver. 1—7. (2.) As to the duration of it, it is not final and perpetual, for all Israel, or the nation of the Jews, which is now blinded, shall one day be saved, or brought again into the kingdom or covenant of God. Upon the state of these blinded Jews, he comments, ver. 7. to the end of the chapter. His design in discoursing upon this subject, was not only to make the thing itself known ; but partly to engage the attention of the unbelieving Jew ; to conciliate his favour, and if possible to induce him to come into the Gospel scheme, and partly to dispose the Gentile Christians not to treat the Jews with contempt ; (considering that they derived all their present blessings from the patriarchs, the ancestors of the Jewish nation, and were ingrafted into the good olive-tree, whence the Jews had been broken,) and to admonish them to take warning by the fall of the Jews, to make a good improvement of their religious privileges, lest,

3 <sup>a</sup> Lord, they have killed thy prophets, and digged down thine altars ; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him ? <sup>b</sup> I have

<sup>a</sup> 1 Kings 19. 10, 14.—<sup>b</sup> 1 Kings 19. 18.

through unbelief, any of them should relapse into heathenism, or perish finally at the last day.

The thread of his discourse leads him into a general survey and comparison of the several dispensations of God toward the Gentiles and Jews ; and he concludes this survey with adoration of the depths of the divine knowledge and wisdom exercised in the various constitutions erected in the world, ver. 30—36. See Taylor's notes, p. 340.

Verse 1. *I say then, Hath God cast away his people?*] Has he utterly and finally rejected them? for this is necessarily the apostle's meaning, and is the import of the Greek word *αποσπαστο*, which signifies to *thrust* or *drive away* ; from *απο*, *from*, and *σπασω*, to *thrust* or *drive* ;—has he thrust them off, and driven them eternally from him? *God forbid*, by no means. This rejection is neither universal, nor final. *For, I also am an Israelite*, I am a regular descendant from Abraham, through Israel or Jacob, and by his son Benjamin. And I stand in the church of God ; and in the peculiar covenant ; for the rejection is only of the obstinate and disobedient ; for those who believe on Christ, as I have done, are continued in the church.

Verse 2. *God hath not cast away his people which he foreknew*] God has not finally and irrecoverably rejected a people, whom he has loved (or approved,) so long, *ὃν προεγνων*, for this is evidently the meaning of the word in this place, as we have already seen, chap. viii. 29. and is a very general meaning of the original verb *προηγινωσκω*, in Hebrew, and *προγνωσκω*, in Greek : as I have had often occasion to notice in different parts of this work, and what none will deny, who consults the original. See Schleusner, Parkhurst, &c.

*Wot ye not what the Scripture saith*] *Οὐκ οἶδατε*, do ye not know what the Scripture saith. The reference is to 1 Kings xix. 10, 14. And the apostle's answer to the objecting Jew, is to the following effect : God hath not universally thrust away his people, for whom, in the promise to Abraham, he intended, and to whom decreed to grant his special favour and blessing ; but the case is now, much as it was in the days of Elijah : that prophet, in his addresses to God, made his complaint against Israel thus :

Verse 3. *Lord, they have killed thy prophets*] They will not permit any person to speak unto them in thy name ; and they murder those who are faithful to the commission which they have received from thee.

*Digged down thine altars*] They are profligate and profane beyond example, and retain not the slightest form of religion.

*I am left alone*] There is no prophet besides myself left, and they seek to destroy me.

Verse 4. *But what saith the answer of God*] The answer which

reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 <sup>a</sup> Even so then, at this present time also, there is a remnant according to the election of grace.

6 And <sup>b</sup> if by grace, then *is it* no more of works : otherwise grace is no more grace. But if *it be* of works, then is it no more grace : otherwise work is no more work.

<sup>a</sup> Ch. 9. 27.—<sup>b</sup> Ch. 4. 4, 5. Gal. 5. 4. See Deut. 9. 4, 5.

God made, assured him that there were seven thousand, that is several or many thousands, for so we must understand the word seven, a certain for an uncertain number. These had continued faithful to God ; but because of Jezebel's persecution, they were obliged to conceal their attachment to the true religion ; and God, in his providence, preserved them from her sanguinary rage

*Who have not bowed the knee*] Baal was the god of Jezebel ; or, in other words, his worship was then the worship of the state : but there were several thousands of pious Israelites who had not acknowledged this idol ; and did not partake in the idolatrous worship.

Verse 5. *Even so then, at this present time*] As in the present day the irreligion of the Jews is very great ; yet there is a remnant, a considerable number, who have accepted of the grace of the Gospel.

*According to the election of grace*] And these are saved just as God has saved all believers from the beginning ; they are chosen by his grace ; not on account of any worth or excellence in themselves, but through his goodness are they chosen to have a place in his church, and continue to be his people, entitled to all the privileges of the new covenant. The election of grace simply signifies God's gracious design in sending the Christian system into the world, and saving under it all those who believe in Christ Jesus, and none else. Thus, the believers in Christ are chosen to inherit the blessings of the Gospel ; while those who seek justification by the works of the law are rejected.

Verse 6. *And if by grace*] And let this very remnant of pious Jews, who have believed in Christ Jesus, know that they are brought in precisely in the same way as God has brought in the Gentiles ; the one having no more worthiness to plead than the other ; both being brought in, and continued in by God's free grace, and not by any observance of the Mosaic law.

And this is done according to the election of grace, or the rule of choosing any persons to be the people of God upon the footing of grace ; which takes in all that believe in his Son Jesus Christ : some of the Jewish people did so believe ; therefore those believing Jews are a remnant according to the election of grace. They are saved in that way, in which alone God will save mankind.

*And if by grace*—Then let these very persons remember that their election and interest in the covenant of God has no connexion with

7 What then ? <sup>a</sup> Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were <sup>b</sup> blinded.

8 (According as it is written, <sup>c</sup> God hath given them the spirit of <sup>d</sup> slumber, <sup>e</sup> eyes that they should not see, and ears that they should not hear ; ) unto this day.

<sup>a</sup> Ch. 9. 31. & 10. 3.—<sup>b</sup> Or, *hardened*. 2 Cor. 3. 14.—<sup>c</sup> Isa. 29. 10.—<sup>d</sup> Or, *remorse*.—<sup>e</sup> Dent. 29. 4. Isa. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. John 12. 40. Acts 28. 26, 27.

their old Jewish works ; for were it of works, grace would lose its proper nature, and cease to be what it is, a free, undeserved gift.

*But if it be of works*] On the other hand, could it be made appear that they are invested in these privileges of the kingdom of Christ, only by the observance of the law of Moses, then grace would be quite set aside ; and if it were not work, or the merit of obedience, would lose its proper nature, which excludes favour and free gift. But it is not, and cannot be of works ; for those very Jews who now believe, and are happy in the grace of our Lord Jesus Christ, are so according to the election of grace, which does not mean a particular act of God's sovereignty that has singled out some of the Jews who deserved to have been cast off, as well as the rest ; but it is that general scheme of grace, according to which God purposed to take into his church and kingdom, any, among either Jews or Gentiles, who should believe on Christ. And the remnant here mentioned were not selected from their countrymen, by such a sovereign act of God's grace as might have taken in the whole if it had so pleased ; but they were admitted into, and received the privileges of the Messiah's kingdom ; because they believed on the Lord Jesus, and received him as their only Saviour, and thus came into that scheme of election which God had appointed. And we may observe further, that out of this election, they, as well as the others, would have been excluded, had they, like the rest, remained in unbelief ; and into this election of grace all the Jews to a man, notwithstanding they were all sinners, would have been taken, had they believed in Christ Jesus. This is the true notion of the election of grace. See Taylor.

Verse 7. *What then*] What is the real state of the case before us ? Israel, the body of the Jewish people, have not obtained that which they so earnestly desire, i. e. to be continued, as they have been hitherto, the peculiar people of God ; but the election hath obtained it ; as many of them as have believed in Jesus Christ, and accepted salvation through him ; this is the grand scheme of the election by grace ; God chooses to make those his peculiar people who believe in his Son, and none other shall enjoy the blessings of his kingdom. Those who would not receive him are blinded ; they have shut their eyes against the light, and are in the very circumstances of those mentioned by the prophet Isaiah, chap. xxix. 10.

Verse 8. *God hath given them the spirit of slumber*] As they had



9 And David saith, <sup>a</sup> Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them :

10 <sup>b</sup> Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say, then, Have they stumbled that they should fall ? God forbid : but *rather*, <sup>c</sup> through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.

<sup>a</sup> Psa. 69. 22. <sup>b</sup>—Psa. 69. 23.—<sup>c</sup> Acts 13. 46. & 13. 6. & 22. 18, 21. & 28. 24, 28. Ch. 10. 19.

wilfully closed their eyes against the light ; so God has, in judgment, given them up to the spirit of slumber. The very word and revelation of God, which should have awakened their consciences, and opened their eyes and ears, have had a very different effect ; and because they did not receive the truth in the love thereof, that which, would otherwise have been the savour of life unto life, has become the savour of death unto death ; and this continues to the present day.

Verse 9. *And David saith, Let their table, &c.*] And from their present disposition, it is reasonable to conclude, that the same evils will fall upon them as fell upon the disobedient in former times, as predicted by David, Psa. lxi. 22, 23. that their very blessings should become curses to them ; and their temporal mercies be their only recompense ; and yet, even these earthly blessings, by not being enjoyed in the Lord, should be a stumblingblock, over which they should fall ; and instead of being a blessing, should be the means of their punishment. They would have a worldly Messiah, and therefore they rejected him whose kingdom was not of this world.

Verse 10. *Let their eyes be darkened*] All these words are declarative, and not imprecatory. God declares what will be the case of such obstinate unbelievers : their table, their common providential blessings, will become a snare, a trap, a stumblingblock, and the means of their punishment. Their eyes will be more and more darkened, as they persist in their unbelief, and their back shall be bowed down always ; far from becoming a great and powerful nation, they shall continue ever in a state of abject slavery and oppression, till they acknowledge Jesus as the promised Messiah ; and submit to receive redemption in his blood.

Verse 11. *Have they stumbled that they should fall*] Have the Jews, now for their disobedience and unbelief rejected, so sinned against God as to be for ever put out of the reach of his mercy ? By no means. Are they, as a nation, utterly irrecoverable ? This is the sense of the place, and here the prophecy of the restoration of the Jewish nation commences.

*But rather, through their fall, salvation is come*] The church of God cannot fail : if the Jews have broken the everlasting covenant, Isai. xxiv. 5. the Gentiles shall be taken into it ; and this very circumstance shall be ultimately the means of exciting them to seek and

12 Now, if the fall of them be the riches of the world, and the <sup>a</sup>diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>a</sup> Or, decay, or loss.

claim a share in the blessings of the new covenant; and this is what the apostle terms provoking them to jealousy, i. e. exciting them to emulation, for so the word should be understood. We should observe here, that the fall of the Jews was not, in itself, the cause or reason of the calling of the Gentiles: for whether the Jews had stood or fallen, whether they had embraced or rejected the Gospel; it was the original purpose of God to take the Gentiles into the church; for this was absolutely implied in the covenant made with Abraham: and it was in virtue of that covenant that the Gentiles were now called; and not because of the unbelief of the Jews. And hence we see that their fall was not the necessary means of the salvation of the Gentiles, for certainly the unbelief of the Jews could never produce faith in the Gentiles. The simple state of the case is, the Jews, in the most obstinate and unprincipled manner, rejected Jesus Christ and the salvation offered them in his name: then the apostles turned to the Gentiles, and they heard and believed. The Jews themselves perceived that the Gentiles were to be put in possession of similar privileges to those which they, as the peculiar people of God, had enjoyed: this they could not bear, and put forth all their strength in opposition and persecution. The calling of the Gentiles, which existed in the original purpose of God, became in a certain way accelerated by the unbelief of the Jews, through which they forfeited all their privileges, and fell from that state of glory and dignity in which they had been long placed as the peculiar people of God. See Taylor.

Verse 12. *Now, if the fall of them*] The English reader may imagine that because fall is used in both these verses, the original word is the same. But their fall, and the fall of them, is *παραπτώμα*, the same word which we render offence, chap. v. 15, 17, 18. and might be rendered lapse. Whereas that they should fall (ver. 11.) is *να πτωσι*. Now, *πιπτω*, to fall, is used in a sense so very emphatical as to signify being slain. So Homer, II. viii. ver. 475.

Ἡματι τῷ, ὅτ' ἀν οἱ μὲν ἐπὶ πρυμνήσιν μαχώνται,  
Στείνει ἐν αἰνοτάτῳ, περὶ Πατροκλοῖο πέσοντες·  
Ὡς γὰρ θεσφατον ἐστὶ.

And for Patroclus slain, the crowded hosts  
In narrow space, shall at the ships contend.  
Such the Divine decree.

And again, II. xi. ver. 84.

Ὅφρα μὲν ἥως ἦν καὶ ἀέξετο ἔργον ἡμᾶς,  
Τόφρα μάλ' ἀμφοτέρων βολῆς ἤπτετο, πίπτιδελας.

13 For, I speak to you Gentiles, inasmuch as <sup>a</sup> I am the apostle of the Gentiles, I magnify mine office ;

14 If by any means I may provoke to emulation *them which are my flesh*, and <sup>b</sup> might save some of them.

<sup>a</sup> Acts 9. 15. & 13. 2. & 22. 21. Ch. 15. 16. Gal. 1. 16. & 2. 2, 7, 8, 9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.—<sup>b</sup> 1 Cor. 7. 16. & 9. 22. 1 Tim. 4. 16. James 5. 20.

While morning lasted, and the light of day  
Increased, so long the weapons on both sides  
Flew in thick volleys ; and the people fell.

COWPER.

It is well known that to fall in battle means to be killed. It is in such a sense as this, that St. Paul used the word fall, when he says, *Have they stumbled that they should fall?* he means a fall quite destructive and ruinous ; whereas by their fall, and the fall of them, he means no more than such a lapse as was recoverable ; as in the case of Adam's offence. See Dr. Taylor.

*The riches of the world*] If in consequence of their unbelief, the riches of God's grace and goodness be poured out on the whole Gentile world ; how much more shall that dispensation of grace and mercy enrich and aggrandize the Gentiles, which shall bring the whole body of the Jews to the faith of the Gospel. Here the apostle supposes, or rather predicts, that such a dispensation shall take place, and that therefore the Jews, have not so *stumbled* as to be finally irrecoverable.

Verse 13. This, and the following verse should be read in a parenthesis. St. Paul, as the apostle of the Gentiles, wished to show them the high pitch of glory and blessedness to which they had been called, that they might have a due sense of God's mercy in calling them to such a state of salvation ; and, that they might be jealous over themselves, lest they should fall as the Jews had done before them : and he dwells particularly on the greatness of those privileges which the Gentiles had now received, that he might stir up the minds of his countrymen to emulation : and might be the means of saving some of them, as he states in the following verse.

*I magnify mine office*] This is a very improper translation of τῆς διακονίας μου δοξάζω, which is, literally, *I honour this my ministry*. Dr. Taylor has justly observed, that magnify, except when applied to the Most High, carries with it, in our language, the idea of stretching beyond the bounds of truth. Whereas the apostle simply means that he does justice to his ministry, by stating the glorious things which he was commissioned to preach among the Gentiles : blessings which the Jews by their obstinacy, had forfeited.

Verse 14. *Might save some of them.*] And yet all these were among the reprobate, or rejected ; however, the apostle supposed that none of them was irrecoverably shut out from the divine favour ; and that some of them, by his preaching, might be disposed to receive salvation by Christ Jesus.

15 For, if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead ?

16 For, if the <sup>a</sup> first-fruit *be* holy, the lump *is* also *holy* : and if the root *be* holy, so *are* the branches.

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<sup>a</sup> Lev. 23. 10. Numb. 15. 18, 19, 20, 21.

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Verse 15. *But life from the dead*] If the rejection of the Jews became the occasion of our receiving the Gospel, so that we can even glory in our tribulations, though they themselves became chief instruments of our sufferings ; yet so far must we feel from exulting over them, that we should esteem their full conversion to God as great and choice a favour as we would the restoration of a most intimate friend to life, who had been at the gates of death.

The restoration of the Jews to a state of favour with God, to which the apostle refers, and which is too plainly intimated by the spirit of prophecy, to admit of a doubt, will be a most striking event. Their being preserved, as a distinct people, is certainly a strong, collateral proof, that they shall once more be brought into the church of God : and their conversion to Christianity will be an incontestable proof of the truth of Divine Revelation ; and doubtless will become the means of converting multitudes of deists, who will see the prophecies of God which had been delivered so long before, so strikingly fulfilled in this great event. We need not wonder if a whole nation should then be born as in a day.

Verse 16. *For, if the first-fruit be holy*] As the consecrating the first-fruits to God, was the means of drawing down his blessing upon the rest : so the conversion of Abraham to the true faith, and the several Jews who have now embraced Christianity, are pledges that God will, in process of time, admit the whole Jewish nation into His favour again, so that they shall constitute a part of the visible church of Christ.

*If the root be holy so are the branches.*] The word *holy*, in this verse, is to be taken in that sense which it has so frequently in the Old and New Testaments, viz. consecrated, set apart to sacred uses. It must not be forgotten that the first converts to Christ were from among the Jews ; these formed the root of the Christian church : these were holy, *αγιος*, consecrated to God, and those who among the Gentiles were converted by their means, were also *αγιος*, consecrated : but the chief reference is to the ancestors of the Jewish people, Abraham, Isaac, and Jacob ; and as these were devoted to God, and received into his covenant ; all their posterity, the branches which proceeded from this root, became entitled to the same privileges : and as the root still remains, and the branches also, the descendants from that root still remain ; they still have a certain title to the blessings of the covenant ; though, because of their obstinate unbelief, these blessings are suspended, as they cannot, even on the ground of the old covenant enjoy these blessings but through faith : for it was when



17 And, if some <sup>b</sup> of the branches be broken off, and <sup>c</sup> thou, being a wild olive-tree, wert grafted in <sup>d</sup> among them, and with them partakest of the root and fatness of the olive-tree ;

18 <sup>e</sup> Boast not against the branches. But if thou boast, thou hearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well ; because of unbelief they were broken off, and thou standest by faith. <sup>f</sup> Be not high-minded, but <sup>g</sup> fear :

<sup>b</sup> Jer. 11. 16.—<sup>c</sup> Acts 2. 39. Eph. 2. 12, 13.—<sup>d</sup> Or. *for them*.—<sup>e</sup> 1 Cor. 10. 12.—<sup>f</sup> Ch. 12. 16.—<sup>g</sup> Prov. 23. 14. Isa. 66. 2. Phil. 2. 12.

Abraham believed God, that it was accounted to him for righteousness ; and thus he became an heir of the righteousness which is by faith.

Verse 17. *And, if some of the branches, &c.*] If the present nation of the Jews, because of their unbelief, are cut off from the blessings of the church of God, and the high honour and dignity of being his peculiar people ; *and thou being a wild olive*—ye Gentiles, being without the knowledge of the true God, and consequently bringing forth no fruits of righteousness ; *wert grafted in among them*, are now inserted in the original stock, having been made partakers of the faith of Abraham, and consequently of his blessings ; and enjoy, as the people did who sprang from him, *the fatness of the olive-tree*, the promises made to the patriarchs, and the spiritual privileges of the Jewish church.

Verse 18. *Boast not against the branches.*] While you are ready to acknowledge that you were included in the covenant made with Abraham, and are now partakers of the same blessings with him ; do not exult over, much less insult the branches, his present descendants, whose place you now fill up, according to the election of grace : for, remember ye are not the root, nor do ye bear the root, but the root bears you. You have not been the means of deriving any blessing on the Jewish people ; but through that very people which you may be tempted to despise, all the blessings and excellencies which you enjoy, have been communicated to you,

Verse 19. *Thou wilt say then, &c.*] You may think that you have reason to exult over them ; because it is a fact that God has been displeased with them, and therefore has broken them off ; has cast them out of the church, and taken you into it in their place :—

Verse 20. *Well ; because of unbelief, &c.*] This statement is all true ; but then, consider why is it that they were cast out ? Was it not because of their unbelief ? And you stand by faith : you were made partakers of those blessings by faith ; be not high-minded ; let

21 For, if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold, therefore, the goodness and severity of God : on them which fell, severity ; but toward thee, goodness

this humble, not exalt you in your own estimation ; for if the blessings were received by faith, consequently not by works : and if not by works, you have no merit ; and, what you have received, is through the mere mercy of God. They once stood by faith ; they gave place to unbelief, and fell : you stand now by faith, but it is as possible for you to be unfaithful, as it was for them ; and, consequently, you may fall under the divine displeasure, as they have done ; be not high-minded, but fear ; watch over yourselves with godly jealousy.

Verse 21. *For if God spared not the natural branches*] If He, in his infinite justice and holiness, could not tolerate sin in the people whom he foreknew, whom he had so long loved, cherished, miraculously preserved, and blessed : take heed lest he also spare not thee. Be convinced that the same righteous principle in him will cause him to act towards you as he has acted towards them, if you sin after the similitude of their transgression : and to this, self-sufficiency and self-confidence, will soon lead you. Remember, therefore, the rock whence you were hewn : and the hole of the pit whence ye were digged. Depend incessantly on God's free grace, that ye may abide in his favour.

Verse 22. *Behold, therefore, the goodness*] The exclamation, behold the goodness of God ! is frequent among the Jewish writers, when they wish to call the attention of men to particular displays of God's mercy ; especially towards those who are singularly unworthy. See several instances in Schoettgen.

*And severity of God*] As χρηστοτης, *goodness*, signifies the essential quality of the divine nature, the fountain of all good to men and angels ; so αποτομία, *severity*, as it is here translated, signifies that particular exercise of his goodness and holiness which leads him to sever from his mystical body whatsoever would injure, corrupt, or destroy it. The apostle in these verses uses a metaphor taken from ingrafting, ἐκσεντρίσις, whence the verb ἐκσεντρίζω, from ἐν, *in*, and πντρίζω, *to puncture*, because ingrafting was frequently done by making a puncture in the bark of a tree, and then inserting a bud taken from another. This was the practice in the Roman agriculture, as we learn from Virgil, Georg. ii. ver. 73—

Nam quæ se medio tradunt de cortice gemmæ,  
Et tennes rumpunt tunicas ; angustus in ipso  
Fit nodo sinus : huc alienâ ex arbore germen  
Includant ; udoque docent inolescere libro.

For where the tender rinds of trees disclose  
Their shooting gems, a swelling knot there grows ;

<sup>a</sup> if thou continuest in *his* goodness : otherwise, <sup>b</sup> thou also shalt be cut off.

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<sup>a</sup> 1 Cor. 15. 2. Hebr. 3. 6, 14.—<sup>b</sup> John 15. 2.

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Just in that space, a narrow slit we make,  
Then other buds from bearing trees we take ;  
Inserted thus, the wounded rind we close ;  
In whose moist womb the admitted infant grows.

DRYDEN.

In all countries the principle is the same, though the mode is various.

The apostle having adopted this metaphor as the best he could find, to express that act of God's justice and mercy by which the Jews were rejected, and the Gentiles elected in their stead ; and, in order to show that though the Jewish tree was cut down, or its branches lopped off, yet it was not rooted up, he informs the Gentile believers, that as it is customary to insert a good cion in a bad or useless stock, they who were bad, contrary to the custom in such cases, were grafted in a good stock, and their growth and fruitfulness proclaimed the excellence and vegetative life of the stock in which they were inserted. This was the goodness of the heavenly Gardener to them ; but it was *severity*, *αποτομία*, an act of *excision* to the Jews.

The reader will observe that this term belongs to ingrafting : often, in this operation, a part of a branch is cut off ; in that part which remains in connexion with the tree, a little slit is made, and then a small twig or branch taken from another tree, is, at its lower end, shaved thin, wedge-like, and then inserted in the cleft, after which the whole is tied together, clayed round, &c. and the bark unites to bark ; and the stock and the cion become thus one tree, the juices of the old stock circulating through the tubes of the newly inserted twig ; and thus both live, though the branch inserted bears a very different fruit from that which the parent stock bore. I have often performed this operation, and in this very way, with success. And I cannot conceive that the apostle could have chosen a more apt, or a more elegant metaphor. The Jewish tree does not bring forth proper fruit ; but it will answer well to ingraft a proper fruit-bearing tree on. The Gentiles are a wild olive, which is a tree that bears no fruit ; but it may be made to bear if grafted on the Jewish stock. Some of the branches were cut off, that the branches of this wild olive might be inserted : the act by which this insertion is made, is termed *χρηστότης*, *goodness, benignity* ; the act by which the branches of the original stock are broken off, is termed *αποτομία*, *excision*, from *απο*, *from*, and *τεμνω*, *I cut*, still keeping the metaphor, taken from ingrafting, in view. Now, let the apostle's mode of reasoning be observed : the tree is cut down, or its branches are lopped off ; but the tree is not rooted up. The Jews have stumbled, but not so as to fall irrecoverably ; for, if they abide not still in unbelief, they shall be grafted in,

23 And they also, <sup>a</sup> if they abide not in unbelief, shall be grafted in : for God is able to graff them in again.

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a 2 Cor. 3. 16.

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ver. 23. The Gentiles, who are grafted in on these cut-off branches, like the cion inserted in another stock, partake of the root, which absorbs from the earth the nutritious juices, and the fatness of the Jewish tree, the blessings and privileges which that people have long enjoyed, in consequence of the Abrahamic covenant, ver. 17. the root, the Jewish covenant, bears them ; not they the root, ver. 18. As, therefore, the continuance of the Gentiles, as the church and people of God, depends upon their interest in the Abrahamic covenant, the blessings of which they derive through the medium of the Jews ; they should be grateful to God, and tolerant to those through whom they have received such blessings. And as in the case of grafting, the prosperity of the ingrafted cion depends on the existence of the parent stock ; so the continuance of the Gentiles in this state of favour, (following the metaphor,) in a certain way, depends on the continuance of the Jewish people : and they are preserved, as so many cions, which are in process of time, to be ingrafted on the Gentiles ; and thus the Gentiles shall become the means of salvation to the Jews ; as the Jews have been the means of salvation to the Gentiles. Following, therefore, the metaphor a little further, which seems to have been so well chosen in all its parts ; the continued existence of the Jews, as a distinct people, together with the acknowledgment of the Gentiles, that they have derived their salvation and state of blessedness through them ; of which Jesus Christ, born of the stock of David, is the Author ; and the Jewish Scriptures, which the Gentiles receive as inspired by God, are the evidence ; then, the restoration of the Jews, to the favour of God, is a necessary consequence : and, indeed, seems to be the principal end in reference to which the apostle reasons. The Gentiles, however, are to take care that the restoration of the Jews be not at their expense ; as their calling and election were at the expense of the Jews ; the latter being cut off, that the former might be grafted in, ver. 19. Of this there is no kind of necessity, for the original stock, the Abrahamic covenant, is sufficient to receive them all ; and so Jews and Gentiles become one eternal flock, under one Bishop and Shepherd of all their souls.

Verse 23. *If they abide not in unbelief*] So, we find that their rejection took place in consequence of their wilful obstinacy : and, that they may return into the fold, the door of which still stands open.

*For God is able to graff them in again.*] Fallen as they are, and degraded, God can, in the course of his providence and mercy, restore them to all their forfeited privileges ; and this will take place if they abide not in unbelief ; which intimates, that God has furnished them with all the power and means necessary for faith ; and that



24 For, if thou wert cut out of the olive-tree which is wild by nature ; and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree ?

25 For, I would not, brethren, that ye should be igno-

they may believe on the Lord Jesus whenever they will. The veil now continues on their heart, but it is not a veil which God has spread there, but a veil occasioned by their own voluntary and obstinate unbelief: and when they shall turn to the Lord (Jesus) the veil shall be taken away. See what the apostle has said, 2 Cor. iii. 6—18.

Verse 24. *The olive-tree, which is wild by nature*] Which is *κατα φύσιν*, naturally wild and barren ; for, that the wild olive bore no fruit, is sufficiently evident from the testimony of the authors who have written on the subject : hence the proverb *Ακαρποτικός αργιππου* ; more unfruitful than the wild olive. *Λακωνες γαρ αργιαν ιλαιαν, αργιππον καλουσι* for the Lacedemonians term the wild olive *αργιππον*. See SUIDAS. . And hence HESYCHIUS interprets *Αργιελαιος*, the wild olive, (the word used here by St. Paul,) by *ακαρπος*, unfruitful ; and the reason given in DIOGEN. Proverb. Cent. ii. n. 63, is *φυτον γαρ εστιν ο αργιππος ακαρπον* for the wild olive is an unfruitful tree. On this account the apostle very properly says, *thou wert cut, εκ της κατα φυσιν αργιελαιου*, out of that olive which is uncultivated, because it is barren ; the *κατα φυσιν*, does not refer here to its being naturally barren : but to its being commonly, or customarily permitted to remain so. And, that this is the import of the phrase here, is evident from the next clause of the verse.

*And wert grafted contrary to nature*] *Παρα φυσιν*, contrary to all custom, for a cion taken from a barren or useless tree, is scarcely ever known to be grafted into a good stock : but here the Gentiles, a fruitless and sinful race, are grafted on the ancient patriarchal stock. Now, if it was possible to effect such a change in the state and disposition of the Gentiles who were *αθεοι εν τω κοσμο*, Eph. ii. 12. *without God*, ATHEISTS in the world ; how much more possible is it, speaking after the manner of men, to bring about a similar change in the Jews, who acknowledge the one only, and true God ; and receive the law and the prophets as a revelation from him. This seems to be the drift of the apostle's argument.

Verse 25. *I would not—that ye should be ignorant of this mystery*] Mystery, *μυστηριον*, signifies any thing that is *hidden*, or *covered*, or *not fully made manifest*. The Greek word seems to have been borrowed from the Hebrew מִסְתֵּר *mister*, from the root סָתַר *satar*, to *hide*, *conceal*, &c. though some derive it from *μυσθαι*, to be initiated into sacred rites, from *μυσιν*, to shut up. In the New Testament, it signifies, generally, any thing, or doctrine, that has not, in former times, been fully known to men : or, something that has not been heard of ;

rant of this mystery, lest ye should be <sup>a</sup> wise in your own conceits ; that <sup>b</sup> blindness <sup>c</sup> in part has happened to Israel, <sup>d</sup> until the fulness of the Gentiles be come in.

<sup>a</sup> Ch. 12. 16.—<sup>b</sup> Ver. 7. 2 Cor. 3. 14.—<sup>c</sup> Or, *hardness*.—<sup>d</sup> Luke 21. 24. Rev. 7. 9.

or which is so deep, profound, and difficult of comprehension, that it cannot be apprehended without special direction and instruction ; here, it signifies the doctrine of the future restoration of the Jews, not fully known in itself, and not at all known as to the time in which it will take place. In chap. xvi. 25. it means the Christian religion, not known till the advent of Christ. The apostle wished the Romans not to be ignorant of this mystery, viz. that such a thing was intended : and, in order to give them as much instruction as possible on this subject, he gives them some characteristic, or sign of the times when it was to take place.

*Lest ye should be wise in your own conceits*] It seems from this, and from other expressions in this epistle, that the converted Gentiles had not behaved towards the Jews with that decorum and propriety which the relation they bore to them required. In this chapter the apostle strongly guards them against giving way to such a disposition.

*Blindness in part is happened to Israel*] Partial blindness, or blindness to a part of them ; for they were not all unbelievers : several thousand of them had been converted to the Christian faith ; though the body of the nation, and especially its rulers, civil and spiritual, continued opposed to Christ and his doctrine.

*Until the fulness of the Gentiles be come in*] And this blindness will continue till the church of the Gentiles be fully completed ; till the Gospel be preached through all the nations of the earth, and multitudes of heathens every where embrace the faith. The words πληρωμα των εθνων, may be borrowed from the מלא הגוים *melo hagoyim*, a multitude of nations, which the Septuagint translate by πληθος εθνων. By the πληρωμα, or fulness, a great multitude may be intended ; which should be so dilated on every hand as to fill various regions. In this sense the words were understood by Solomon ben Melec, ארצות הגוים שילאו מהם *The nations of the Gentiles shall be filled with them* : the apostle, therefore, seems to give this sense of the mystery, that the Jews will continue in a state of blindness, till such a time as a multitude of nations, or Gentiles, shall be converted to the Christian faith ; and the Jews, hearing of this, shall be excited, by a spirit of emulation, to examine and acknowledge the validity of the proofs of Christianity, and embrace the faith of our Lord Jesus Christ.

We should not restrict the meaning of these words too much, by imagining—1. That the fulness must necessarily mean all the nations of the universe ; and all the individuals of those nations : probably

26 (And so all Israel shall be saved: as it is written,  
<sup>a</sup> There shall come out of Sion the Deliverer, and shall  
 turn away ungodliness from Jacob.

27 <sup>b</sup> For, this is my covenant unto them, when I shall  
 take away their sins.)

<sup>a</sup> Isai. 59. 20. See Psa. 14 7.—<sup>b</sup> Isai. 27. 9. Jer. 31. 31, &c. Heb. 8. 8. & 10. 16.

no more than a general spread of Christianity over many nations which are now under the influence of Pagan or Mohammedan superstition, may be what is intended. 2. We must not suppose that the coming in, here mentioned, necessarily means what most religious persons understand by conversion, a thorough change of the whole heart and the whole life; the acknowledgment of the Divine mission of our Lord, and a cordial embracing of the Christian religion, will sufficiently fulfil the apostle's words. If we wait for the conversion of the Jews till such a time as every Gentile and Mohammedan soul shall be, in this especial sense, converted to God, then—we shall wait for ever.

Verse 26. *And so all Israel shall be saved*] Shall be brought into the way of salvation, by acknowledging the Messiah; for the word certainly does not mean eternal glory: for, no man can conceive that a time will ever come, in which every Jew, then living, shall be taken to the kingdom of glory. The termed saved, as applied to the Israelites in different parts of the Scripture, signifies no more than their being gathered out of the nations of the world; separated to God, and possessed of the high privilege of being his peculiar people. And we know that this is the meaning of the term, by finding it applied to the body of the Israelites when this alone was the sum of their state. See the preface, page xxi. &c.

*As it is written*] The apostle supports what he advances on this head, by a quotation from Scripture, which in the main, is taken from Isa. lix. 20. The Deliverer shall come out of Zion, and turn away ungodliness from Jacob. Now this cannot be understood of the manifestation of Christ among the Jews; or of the multitudes which were converted before, at, or some time after, the day of Pentecost; for these times were all past when the apostle wrote this epistle, which was probably about the 57th or 58th year of our Lord: and, as no remarkable conversion of that people has since taken place, therefore, the fulfilment of this prophecy is yet to take place. In what manner Christ is to come out of Zion; and in what way, or by what means he is to turn away transgression from Jacob, we cannot tell; and to attempt to conjecture, when the time, occasion, means, &c. are all in mystery, would be more than reprehensible.

Verse 27. *For this is my covenant unto them, when I shall take away their sins*] The reader, on referring to Isa. chap. lix. 20, 21. will

28 As concerning the Gospel, *they are* enemies for your sakes : but as touching the election, *they are* <sup>a</sup> beloved for the fathers' sakes.

29 For the gifts and calling of God *are* <sup>b</sup> without repentance.

<sup>a</sup> Deut. 7. 8. & 9. 5. & 10. 15.—<sup>b</sup> Numb. 23. 19.

find that the words of the original are here greatly abridged. They are the following :

*And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*

For the manner in which St. Paul makes his quotations from Scripture, see the observations at the end of the preceding chapter. The whole of these two verses should be read in a parenthesis, as I have marked them in the text ; for it is evident that the 25th verse should be immediately connected with the 28th.

It may not be amiss to subjoin here a collection of those texts in the Old Testament that seem to point out a restoration of the Jewish commonwealth, to a higher degree of excellence than it has yet attained.—ISA. ii. 2—5. xix. 24, 25. xxv. 6, &c. xxx. 18, 19, 26. lx. throughout : lxv. 17. to the end : JEREM. xxxi. 10, 11, 12. xlvi. 27, 28. EZEK. xx. 34, 40, &c. xxviii. 25, 26. xxxiv. 20, &c. xxxvi. 8—16. xxxvii. 21—28. xxxix. 25, &c. JOEL iii. 1, 2, 17, 20, 21. AMOS ix, 9. to the end : OBAD. ver. 17, 21. MICAH iv. 3—7. vii. 18, 19, 20. ZEPH. iii. 19, 20.

Verse 28 *As concerning the Gospel*] The unbelieving Jews, with regard to the Gospel, which they have rejected, are at present enemies to God, and aliens from his kingdom, under his Son Jesus Christ, on account of that extensive grace which has overturned their peculiarity, by admitting the Gentiles into his church and family : but with regard to the original purpose of election, whereby they were chosen and separated from all the people of the earth, to be the peculiar people of God, they are beloved for the fathers' sakes ; he has still favour in store for them, on account of their forefathers, the patriarchs.

Verse 29. *For the gifts and calling of God, &c.*] The gifts which God has bestowed upon them ; and the calling, the invitation with which he has favoured them, he will never revoke. In reference to this point, there is no change of mind in him ; and, therefore, the possibility and certainty of their restoration to their original privileges of being the people of God, of enjoying every spiritual blessing with the fulness of the Gentiles, may be both reasonably and safely inferred.



30 For as ye <sup>a</sup>in times past have not <sup>b</sup>believed God, yet have now obtained mercy through their unbelief :

31 Even so have these also now not <sup>c</sup>believed, that through your mercy they also may obtain mercy.

32 For <sup>d</sup>God hath <sup>e</sup>concluded them all in unbelief, that he might have mercy upon all.

<sup>a</sup> Eph. 2. 2. Col. 3. 7.—<sup>b</sup> Or, obeyed.—<sup>c</sup> Or, obeyed.—<sup>d</sup> Ch. 3. 9. Gal. 3. 22.—<sup>e</sup> Or, shut them all up together.

*Repentance*, when applied to God, signifies simply change of purpose relative to some declaration made subject to certain conditions. See this fully explained and illustrated by himself. Jer. xviii. 7, 8, 9.

Verse 30. *For as ye in times past*] The apostle pursues his argument in favour of the restoration of the Jews. As ye, Gentiles, in times past, for many ages back ;

*Have not believed*] Were in a state of alienation from God ; yet, not so as to be totally and for ever excluded :

*Have now obtained mercy*] For ye are now taken into the kingdom of the Messiah ; through their unbelief, by that method which, in destroying the Jewish peculiarity, and fulfilling the Abrahamic covenant, has occasioned the unbelief and obstinate opposition of the Jews.

Verse 31. *Even so have these also*] In like manner the Jews are, through their infidelity, snat out of the kingdom of God :—

*That through your mercy*] But this exclusion will not be everlasting, but this will serve to open a new scene, when through farther displays of mercy to you Gentiles, *they also may obtain mercy* : shall be received into the kingdom of God again ; and this shall take place whenever they shall consent to acknowledge the Lord Jesus, and see it their privilege to be fellow-heirs with the Gentiles of the grace of life.

As sure, therefore, as the Jews were once in the kingdom, and the Gentiles were not ; as sure as the Gentiles are now in the kingdom, and the Jews are not : so surely will the Jews be brought back into that kingdom.

Verse 32. *For God hath concluded them all in unbelief*] Συμπεραλίσσε γὰρ ὁ Θεός, God hath shut, or locked them all up under unbelief. This refers to the guilty state of both Jews and Gentiles. They had all broken God's law ; the Jews, the written law ; the Gentiles, the law written in their hearts ; see chap. i. 19, 20. and ii. 14, 15. They are represented here as having been accused of their transgressions ; tried at God's bar ; found guilty on being tried ; condemned to the death they had merited : remanded to prison, till the sovereign will, relative to their execution, should be announced ; shut or locked up under the jailor Unbelief ; and there, both continued in the same state, awaiting the execution of their sentence ; but God, in his own compassion, moved by no merit in either party, caused a general

33 O the depth of the riches, both of the wisdom and knowledge of God ! <sup>a</sup> how unsearchable are his judgments, and <sup>b</sup> his ways past finding out !

34 <sup>c</sup> For who hath known the mind of the Lord ? or <sup>d</sup> who hath been his counsellor ?

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<sup>a</sup> Psa. 36. 6.—<sup>b</sup> Job 11. 7. Psa. 92. 5.—<sup>c</sup> Job 15. 8. Isai. 40. 13. Jer. 28. 19. Wisd. 9. 13. 1 Cor. 2. 16.—<sup>d</sup> Job 36. 22.

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pardon, by the Gospel, to be proclaimed to all. The Jews have refused to receive this pardon on the terms which God has proposed it; and therefore continue locked up under unbelief. The Gentiles have welcomed the offers of grace, and are delivered out of their prison. But as the offers of mercy continue to be made to all indiscriminately, the time will come, when the Jews, seeing the vast accession of the Gentile world to the kingdom of the Messiah, and the glorious privileges which they in consequence enjoy, shall also lay hold on the hope set before them, and thus become with the Gentiles, one flock under one Shepherd and Bishop of all their souls. The same figure is used Gal. iii. 22, 23. *But the Scripture hath concluded συνεκλίσιν, locked up all under sin, that the promise by faith of Christ Jesus, might be given to them that believe. But before faith came we were kept, εφεσπουμεθα, we were guarded as in a strong hold, under the law; shut up, συγκεκλισμενοι, locked up together unto the faith which should afterward be revealed. This is a fine and well chosen metaphor in both places, and forcibly expresses the guilty, helpless, wretched state of both Jews and Gentiles.*

Verse 33. *O the depth of the riches, both of the wisdom and knowledge of God !]* This is a very proper conclusion of the whole preceding discourse. Wisdom may here refer to the designs of God; knowledge to the means which he employs to accomplish these designs. The designs are the offspring of infinite wisdom, and therefore they are all right: the means are the most proper, as being the choice of an infinite knowledge that cannot err; we may safely credit the goodness of the design, founded in infinite wisdom: we may rely on the due accomplishment of the end, because the means are chosen and applied by infinite knowledge and skill.

Verse 34. *For who hath known the mind of the Lord ?]* Who can pretend to penetrate the counsels of God; or fathom the reasons of his conduct? His designs and his counsels are like himself, infinite; and consequently, inscrutable. It is strange that, with such a scripture as this before their eyes, men should sit down, and coolly, and positively write about counsels and decrees of God, formed from all eternity, of which they speak with as much confidence and decision, as if they had formed a part of the council of the Most High; and had been with him in the beginning of his ways! A certain writer, after having entered into all these counsels, and drawn out his blacklined scheme of absolute and eternal reprobation, with all its

35 Or, <sup>a</sup> who hath first given to him, and it shall be recompensed unto him again?

36 For <sup>b</sup> of him, and through him, and to him, are all things: <sup>c</sup> to <sup>d</sup> whom be glory for ever. Amen.

<sup>a</sup> Job 35. 7. & 41. 11.—<sup>b</sup> 1 Cor. 8. 6. Col. 1. 16. Gal. 1. 5. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 5. 11. 2 Pet. 3. 18. Jude 25.—<sup>c</sup> Rev. 1. 6.—<sup>d</sup> Gr. *him*.

causes and effects; and then his lightlined scheme of absolute and eternal election, with all its causes and effects; all deduced in the most regular and graduated order, link by link, concludes with ver. 33. *O the depth of the riches, both of the wisdom and knowledge of God! How UNSEARCHABLE are his judgments, and his ways PAST FINDING OUT!* But this writer forgot that he had searched out God's judgments in the one case, and found out his ways in the other; and that he had given, as a proof of the success of his researches, a complete exhibition of the whole scheme! This conduct is worthy of more than mere reprehension; and yet he who differs from such opinions, gives, in the apprehension of some, this proof of his being included in some of the links of the black list! We may rest with the conviction, that God is as merciful and good in all his ways, as He is wise and just. But, as we cannot comprehend him, neither can we his operations; it is our place, who are the objects of his infinite mercy and kindness, to adore in silence, and to obey with alacrity and delight.

Verse 35. *Or, who hath first given to him*] Who can pretend to have any demands upon God? To whom is he indebted? Have either Jews or Gentiles any right to his blessings? May not he bestow his favours as he pleases, and to whom he pleases? Does he do any injustice to the Jews in choosing the Gentiles? And was it because he was under obligation to the Gentiles, that he has chosen them in the place of the Jews? Let him who has any claim on God prefer it, and he shall be compensated.

But how can the Creator be indebted to the creature? How can the cause be dependent on the effect? How can the Author of providence, and the Father of every good and perfect gift, be under obligation to them for whom he provides, and who are wholly dependent on his bounty?

Verse 36. *For of him, &c.*] This is so far from being the case, for, *ἐξ αὐτοῦ*, OF him, as the original Designer and Author; and *δι' αὐτοῦ*, BY him, as the prime and efficient Cause; and *εἰς αὐτόν*, TO him, as the ultimate End for the manifestation of his eternal glory and goodness, are all things in universal nature, through the whole compass of time and eternity.

The emperor Marcus Antoninus, (*εἰς ἑαυτὸν*, lib. iv.) has a saying very much like this of St. Paul, which it is very probable he borrowed from this epistle to the Romans. Speaking of nature, whom he addresses as God, he says, *Ὡς φύσις ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σε πάντα*; O Nature! OF thee are all things; IN thee are all things;

*to thee are all things.* Several of the Gentile philosophers had expressions of the same import, as may be seen in Wetstein's quotations.

*To whom be glory]* And let him have the praise of all his works, from the hearts and mouths of all his intelligent creatures, *for ever*, throughout all the generations of men. *Amen*, so be it; let this be established for ever!

I. The apostle considers the designs of God inscrutable: and his mode of governing the world incomprehensible. His designs, schemes, and ends, are all infinite; and consequently unfathomable. It is impossible to account for the dispensations either of his justice or mercy. He does things under both these characters which far surpass the comprehension of men. But though his dispensations are a great deep, yet they are never self-contradictory: though they far surpass our reason, yet they never contradict reason; nor are they ever opposite to those ideas which God has implanted in man of goodness, justice, mercy, and truth. But it is worthy of remark, that we can more easily account for the dispensations of his justice, than we can for the dispensations of his mercy. We can every where see ten thousand reasons why he should display his justice; but scarcely can we find one reason why he should display his mercy. And yet, these displays of mercy, for which we can scarcely find a reason, are infinitely greater and more numerous than his displays of justice; for which the reasons are, in a vast variety of cases, as obvious as they are multiplied. The sacrifice of Christ is certainly an infinite reason why God should extend, as he does, his mercy to all men; but Jesus Christ is the gift of God's love: who can account for the love that gave him to redeem a fallen world! The Jews have fallen under the displeasure of Divine justice; why they should be objects of this displeasure is at once seen, in their ingratitude, disobedience, unbelief, and rebellion. But a most especial providence has watched over them, and preserved them in all their dispersions for 1700 years. Who can account for this? Again, these very persons have a most positive promise of a future deliverance, both great and glorious. Why should this be? The Gentile world was long left without a divine revelation, while the Jews enjoyed one:—Who can account for this? The Jews are now cast out of favour, in a certain sense, and the reasons of it are sufficiently obvious; and the Gentiles, without any apparent reason, are taken into favour. In all these things *his judgments are unsearchable, and his ways past finding out.*

II. Once more let it be remarked, that although God is every where promising, and bestowing the greatest and most ennobling privileges, together with an eternal and ineffable glory, for which we can give no reason but his own endless goodness, through the death of his Son; yet in no case does he remove those privileges, nor exclude from this glory, but where the reasons are most obvious to the meanest capacity.



III. This epistle has been thought, by some, to afford proofs that God, by an eternal decree, had predestinated to eternal perdition millions of millions of human souls, before they had any existence, except in his own purpose, and for no other reason but his sovereign pleasure! But such a decree can be no more found in this book, than such a disposition in the mind of Him who is the perfection, as he is the model of wisdom, goodness, justice, mercy and truth. May God save the reader from profaning his name, by suppositions at once so monstrous, impious, and absurd!

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## CHAPTER XII.

Such displays of God's mercy as Jews and Gentiles have received, should induce them to consecrate themselves to Him; and not be conformed to the world, 1, 2. Christians are exhorted to think meanly of themselves, 3. And each to behave himself properly in the office which he has received from God, 4—8. Various important moral duties recommended, 9—18. We must not avenge ourselves, but overcome evil with good, 19—21.

**I**<sup>a</sup> BESEECH you, therefore, brethren, by the mercies of God, <sup>b</sup> that ye <sup>c</sup> present your bodies <sup>d</sup> a living sacri-

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<sup>a</sup> 2 Cor. 10. 1.—<sup>b</sup> 1 Pet. 2. 5.—<sup>c</sup> Psa. 50. 13. 14. Ch. 6. 13, 16, 19. 1 Cor. 6. 13, 20.—<sup>d</sup> Hebr. 10. 20.

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### NOTES ON CHAPTER XII.

The apostle having now finished the doctrinal part of this epistle, proceeds to the practical: and here it may be necessary to take a view of his arguments in the preceding chapters.

The election, calling, and justification, of the believing Gentiles, and their being admitted into the kingdom and covenant of God, and having an interest in all the privileges and honours of his children. (1.) That they have a clear and substantial title to all these he has proved in chap. i. ii. and iii. (2.) That this right is set on the same footing with Abraham's title to the blessings of the covenant, he proves chap. iv. (3.) That it gives us a title to privileges and blessings as great as any the Jews could glory in, by virtue of that covenant, chap. v. 1—12. (4.) He goes still higher, and shows that our being interested in the gift and grace of God in Christ Jesus, is perfectly agreeable to the grace which he has bestowed upon all mankind, in delivering them from that death of the body brought on them by Adam's transgression, chap. v. 12—21. (5.) He fully explains, both with regard to the Gentiles and Jews, the nature of the Gospel constitution, in relation to its obligations to holiness; and the advantages it gives for encouragement, obedience, and support, under the severest trials and persecutions, chap. vi. vii. viii. (6.) As the pretences of the Jews, that "God was bound, by express promise, to continue them as his only people for ever; and that this was directly inconsistent with the election and calling of the Gentiles, on the condition of faith alone:" he demonstrates that the rejection of the Jews

fiice, holy, acceptable unto God, *which is your reasonable service.*

is consistent with the truth of God's word, and with his righteousness : he shows the true cause and reason of their rejection ; and concludes with an admirable discourse upon the extent and duration of it ; which he closes with adoration of the Divine wisdom, in his various dispensations, chap. ix. x. xi. Thus, having cleared this important subject with surprising judgment, and the nicest art and skill in writing ; he now proceeds, after his usual manner, in his epistles and the apostolic method of preaching, to inculcate various Christian duties : and to exhort to that temper of mind, and conduct of life, which are suitable to the profession of the Gospel, and the enjoyment of its privileges. Dr. Taylor.

Verse 1. *I beseech you, therefore, brethren*] This address is probably intended both for the Jews and the Gentiles ; though some suppose that the Jews are addressed in the first verse ; the Gentiles, in the second.

*By the mercies of God*] *Δια των οικτιρμων του Θεου* by the tender mercies, or compassions of God, such as a tender father shows to his refractory children ; to whom, on their humiliation, he is easily persuaded to forgive their offences. The word *Οικτιρμος* comes from *οικτος*, compassion : and that from *εικω*, to yield ; because he that has compassionate feelings, is easily prevailed on to do a kindness, or remit an injury.

*Ye present your bodies*] A metaphor taken from bringing sacrifices to the altar of God. The person offering picked out the choicest of his flock, brought it to the altar, and presented it there as an atonement for his sin. They are exhorted to give themselves up in the spirit of sacrifice : to be as wholly the Lord's property as the whole burnt-offering was ; no part being devoted to any other use.

*A living sacrifice*] In opposition to those dead sacrifices which they were in the habit of offering, while in their Jewish state : and that they should have the lusts of the flesh mortified, that they might live to God.

*Holy*] Without spot or blemish ; referring still to the sacrifice required by the law.

*Acceptable unto God*] *Ευαριστον*, the sacrifice being perfect in its kind ; and the intention of the offerer being such, that both can be acceptable and well pleasing to God, who searches the heart. All these phrases are sacrificial, and show that there must be a complete surrender of the person ; the body, the whole man, mind, and flesh, to be given to God : and that he is to consider himself no more his own, but the entire property of his Maker.

*Your reasonable service*] Nothing can be more consistent with reason, than that the work of God should glorify its Author. We are not our own ; we are the property of the Lord, by the right of creation and redemption : and it would be as unreasonable as it would be

2 And <sup>a</sup> be not conformed to this world: but <sup>b</sup> be ye transformed by the renewing of your mind, that ye may

<sup>a</sup> 1 Pet. 1. 14. 1 John 2. 15.—<sup>b</sup> Eph. 1. 18. & 4. 23. Col. 1. 21, 22. & 3. 10.

wicked, not to live to his glory, in strict obedience to his will. The *reasonable service*, λογικὴν λατρείαν, of the apostle, may refer to the difference between the Jewish and Christian worship. The former religious service consisted chiefly in its sacrifices, which were δι' αλογων, of *irrational* creatures; i. e. the lambs, rams, kids, bulls, goats, &c. which were offered under the law. The Christian service of worship is λογικη, *rational*, because performed according to the true intent and meaning of the law; the heart and soul being engaged in the service. He alone lives the life of a fool and a madman, who lives the life of a sinner against God: for, in sinning against his Maker, he wrongs his own soul, loves death, and rewards evil unto himself.

Verse 2. *And be not conformed to this world*] By this world, αἰὼν τούτου, may be understood that present state of things both among the Jews and Gentiles; the customs and fashions of the people who then lived; the Gentiles particularly, who had neither the power nor the form of godliness; though some think that the Jewish economy, frequently termed הָעוֹלָם הַזֶּה *olam hazzeh*, this world, this peculiar state of things, is alone intended. And the apostle warns them against reviving usages that Christ had abolished: this exhortation still continues in full force. The world that now is, this present state of things, is as much opposed to the spirit of genuine Christianity, as the world that then was. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail now, as they did then; and are as unworthy of a Christian's pursuit, as they are injurious to his soul, and hateful in the sight of God.

*Be ye transformed*] Μεταμορφωσθε, *be ye metamorphosed, transfigured*, appear as *new persons*, and with *new habits*; as God has given you a new form of worship, so that ye serve in the newness of the Spirit, and not in the oldness of the letter. The word implies a radical, thorough, and universal change, both outward and inward. SENECA, Epist. vi. shows us the force of this word, when used in a moral sense. *Sentio*, says he, *non EMENDARI me tantum, sed TRANSFIGURARI*; "I perceive myself not to be amended merely, but to be transformed:" i. e. entirely renewed.

*By the renewing of your mind*] Let the inward change produce the outward. Where the spirit, the temper and disposition of the mind, Eph. iv. 23. is not renewed; an outward change is but of little worth, and but of short standing.

*That ye may prove*] Εἰς τὸ δοκιμαζειν, that ye may have *practical proof* and *experimental knowledge of the will of God*; of his purpose and determination, which is good in itself; infinitely so. *Acceptable*, ευαριστον, *well pleasing to*, and *well received by every mind* that is renewed and transformed.

*And perfect*] Τελειον, *finished and complete*: when the mind is

<sup>a</sup> prove what is that good, and acceptable, and perfect will of God. .

3 For I say, <sup>b</sup> through the grace given unto me, to every man that is among you, <sup>c</sup> not to think of himself more highly than he ought to think ; but to think <sup>d</sup> soberly, according as God hath dealt <sup>e</sup> to every man the measure of faith.

<sup>a</sup> Eph. 5. 10. 17. 1 Thess. 4. 3.—<sup>b</sup> Ch. 1. 5. & 15. 15. 1 Cor. 3. 10. & 15. 10. Gal. 2. 9. Eph. 3. 2, 7, 8.—<sup>c</sup> Prov. 25. 27. Eccles. 7. 16. Ch. 11. 20.—<sup>d</sup> Gr. *to sobriety*.—<sup>e</sup> 1 Cor. 12. 7, 11. Eph. 4. 7.

renewed, and the whole life changed, then the will of God is perfectly fulfilled ; for this is its grand design in reference to every human being.

These words are supposed by Schoettgen to refer entirely to the Jewish law. The Christians were to renounce this world, the Jewish state of things ; to be transformed, by having their minds enlightened in the pure and simple Christian worship, that they might prove the grand characteristic difference between the two covenants : the latter being good, in opposition to the statutes which were not good, Ezek. xx. 25. acceptable, in opposition to those sacrifices and offerings which God would not accept, as it is written Psa. xl. 6—8. and perfect, in opposition to that system which was imperfect, and which made nothing perfect ; and was only the shadow of good things to come. There are both ingenuity and probability in this view of the subject.

Verse 3. *Through the grace given unto me*] By the grace given, St. Paul most certainly means his apostolical office, by which he had the authority, not only to preach the Gospel ; but also to rule the church of Christ. This is the meaning of the word, ἡ χάρις, in Eph. iii. 8. *Unto me who am less than the least of all saints, is this grace given* : is conceded this office or employment, immediately by God himself ; *That I should preach among the Gentiles the unsearchable riches of Christ.*

*Not to think—more highly*] Μη υπερφρονειν, not to act proudly ; to arrogate nothing to himself on account of any grace he had received, or of any office committed to him.

*But to think soberly*] Αλλα φρονησιν εις το σωφρονειν : the reader will perceive here a sort of *paronomasia*, or play upon words ; φρονησιν, from φρον, the mind, signifies to think, mind, relish, to be of opinion, &c. and σωφρονησιν, from σοος, sound, and φρη, the mind, signifies to be of a sound mind ; to think discreetly, modestly, humbly. Let no man think himself more or greater than God has made him ; and let him know that whatever he is or has of good or excellence, he has it from God ; and that the glory belongs to the Giver, and not to him who has received the gift.

*Measure of faith*] Μετρον πιστεως. It is very likely, as Dr. Moore has conjectured, that the πιστις, faith, here used, means the Christian religion ; and the measure, the degree of knowledge and experience



4 For <sup>a</sup> as we have many members in one body, and all members have not the same office :

5 So <sup>b</sup> we being many, are one body in Christ, and every one members one of another.

6 <sup>c</sup> Having then gifts, differing <sup>d</sup> according to the grace that is given to us, whether <sup>e</sup> prophecy, let us prophecy according to the proportion of faith ;

<sup>a</sup> 1 Cor. 12. 12. Eph. 4. 16.—<sup>b</sup> 1 Cor. 10. 17. & 12. 20. 27. Eph. 1. 23. & 4. 25.—<sup>c</sup> 1 Cor. 12. 4. 1 Pet. 4. 10, 11.—<sup>d</sup> Ver. 3.—<sup>e</sup> Acts 11. 27. 1 Cor. 12. 10, 28. & 13. 2. & 14. 1, 6, 29, 31.

which each had received in it, and the power this gave him of being useful in the church of God. See ver. 6.

Verse 4. *For as we have many members*] As the human body consists of many parts, each having its respective office, and all contributing to the perfection and support of the whole ; each being indispensably necessary in the place which it occupies, and each equally useful, though performing a different function.

Verse 5. *So we, being many*] We who are members of the church of Christ, which is considered the body of which he is the Head, have various offices assigned to us, according to the measure of grace, faith, and religious knowledge which we possess : and although each has a different office, and qualifications suitable to that office, yet all belong to the same body ; and each has as much need of the help of another as that other has of his : therefore, let there be neither pride on the one hand, nor envy on the other. The same metaphor, in nearly the same words, is used in Synopsis Sohar, page 13. "As man is divided into various members and joints, united among themselves, and raised by gradations above each other, and collectively compose one body : so all created things are members orderly disposed ; and altogether constitute one body. In like manner, the law, distributed into various articulations, constitutes but one body." See Schoettgen.

Verse 6. *Having then gifts differing, &c.*] As the goodness of God, with this view of our mutual subserviency and usefulness, has endowed us with different gifts and qualifications ; let each apply himself to the diligent improvement of his particular office and talent : and modestly keep within the bounds of it, not exalting himself, or despising others.

*Whether prophecy*] That prophecy, in the New Testament, often means the gift of exhorting, preaching, or of expounding the Scriptures, is evident from many places in the Gospels, Acts, and St. Paul's Epistles, see 1 Cor. xi. 4, 5. and especially 1 Cor. xiv. 3. *He that prophesieth speaketh unto men to edification, and exhortation, and to comfort.* This was the proper office of a preacher ; and it is to the exercise of this office that the apostle refers in the whole of the chapter, from which the above quotations are made. See also Luke i. 76. vii. 28. Acts xiv. 32. 1 Cor. xiv. 29. I think the apostle uses

7 Or ministry, *let us wait on our ministering* : or <sup>a</sup> he that teacheth, on teaching ;

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<sup>a</sup> Acts 13. 1. Eph. 4. 11. Gal. 6. 6. 1 Tim. 5. 17.

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the term in the same sense here—Let every man who has the gift of preaching and interpreting the Scriptures, do it in proportion to the grace and light he has received from God ; and in no case arrogate to himself knowledge which he has not received : let him not esteem himself more highly on account of this gift, or affect to be wise above what is written ; or indulge himself in fanciful interpretations of the word of God.

Dr. Taylor observes that the *measure of faith*, ver. 3. and the *proportion of faith*, ver. 6. seem not to relate to the degree of any gift considered in itself, but rather in the relation and proportion which it bore to the gifts of others. For it is plain, that he is here exhorting every man to keep soberly within his own sphere. It is natural to suppose that the new converts might be puffed up with the several gifts that were bestowed upon them : and every one might be forward to magnify his own, to the disparagement of others. Therefore the apostle advises them to keep each within his proper sphere ; to know and observe the just measures and proportion of the gift intrusted to him, not to gratify his pride, but to edify the church.

The *Αναλογία της πίστεως*, which we here translate the *proportion of faith*, and which some render the *analogy of faith*, has been understood to mean, the general and consistent plan or scheme of doctrines delivered in the Scriptures ; where every thing bears its true relation and proportion to another. Thus the death of Christ is commensurate, in its merits, to the evils produced by the fall of Adam. The doctrine of justification by faith, bears the strictest analogy, or proportion, to the grace of Christ, and the helpless, guilty, condemned state of man. Whereas, the doctrine of justification by works, is out of all analogy to the demerit of sin, the perfection of the law, the holiness of God, and the miserable, helpless state of man. This may be a good general view of the subject ; but when we come to inquire what those mean by the analogy of faith, who are most frequent in the use of the term, we shall find that it means neither more nor less than their own creed ; and, though they tell you that their doctrines are to be examined by the Scriptures, yet they give you roundly to know, that you are to understand these Scriptures in precisely the same way as they have interpreted them. “ *To the law and to the testimony*,” says Dr. Campbell, “ is the common cry : only every one, the better to secure the decision on the side he has espoused, would have you previously resolve to put no sense whatever on the *law and the testimony* but what his favourite doctor will admit. Thus they run on in a shuffling, circular sort of argument ; which, though they studiously avoid exposing, is, when dragged into the open light, neither more nor less than this : ‘ You are to try our doctrine by the Scriptures only ; but then you are to be very careful that you ex-

3 Or <sup>a</sup> he that exhorteth, on exhortation : <sup>b</sup> he that <sup>c</sup> giveth, *let him do it* <sup>d</sup> with simplicity ; <sup>e</sup> he that ruleth, with diligence ; he that sheweth mercy, <sup>f</sup> with cheerfulness.

<sup>a</sup> Acts 15. 32. 1 Cor. 14. 3.—<sup>b</sup> Matt. 6. 1, 2, 3.—<sup>c</sup> Or, *imparteth*.—<sup>d</sup> Or, *liberally*. 2 Cor. 8. 2.—<sup>e</sup> Acts 20. 28. 1 Tim. 5. 17. Hebr. 13. 7, 24. 1 Pet. 5. 2.—<sup>f</sup> 2 Cor. 9. 7.

plain the Scripture solely by our doctrine.' A wonderful plan of trial, which begins with giving judgment, and ends with examining the proof, wherein the whole skill and ingenuity of the judges are to be exerted in wresting the evidence, so as to give it the appearance of supporting the sentence pronounced beforehand." See Dr. Campbell's Dissertations on the Gospels, Diss. iv. sect. 14. vol. i. page 146. 8vo. edit. where several other sensible remarks may be found.

Verse 7. Or *ministry*] *Διακονία* simply means the *office* of a *deacon* ; and what this office was, see in the note on Acts vi. 4. where the subject is largely discussed.

Or *he that teacheth*] The teacher, *Διδασκαλος*, was a person whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity.

Verse 8. Or *he that exhorteth*] *Ὁ παρακαλῶν*, The person who admonished, and reprehended the unruly or disorderly ; and who supported the weak, and comforted the penitents, and those who were under heaviness through manifold temptations.

*He that giveth*] He who distributeth the alms of the church, with simplicity ; being influenced by no partiality, but dividing to each according to the necessity of his case.

*He that ruleth*] *Ὁ προϊσάμενος*, he that presides over a particular business ; but as the verb *προΐσασθαι*, also signifies to *defend*, or *patronise*, it is probably used here to signify receiving and providing for strangers ; and especially the persecuted, who were obliged to leave their own homes, and were destitute, afflicted, and tormented. It might also imply the persons whose business it was to receive and entertain the apostolical teachers who travelled from place to place, establishing and confirming the churches. In this sense the word *προστάτης* is applied to *Phœbe*, chap. xvi. 2. *She hath been a succourer of many, and of myself also*. The apostle directs that this office should be executed with diligence ; that such destitute persons should have their necessities as promptly and as amply supplied as possible.

*He that sheweth mercy*] Let the person who is called to perform any act of compassion, or mercy to the wretched, do it, not grudgingly, nor of necessity, but from a spirit of pure benevolence and sympathy. The poor are often both wicked and worthless ; and if those who are called to minister to them as stewards, overseers, &c. do not take care, they will get their hearts hardened with the frequent proofs they will have of deception, lying, idleness, &c. And on this account it is that so many of those who have been called to minister

9 <sup>a</sup> *Let love be without dissimulation.* <sup>b</sup> *Abhor that which is evil ; cleave to that which is good.*

10 <sup>c</sup> *Be kindly affectioned one to another* <sup>d</sup> *with brotherly love ;* <sup>e</sup> *in honour preferring one another ;*

<sup>a</sup> 1 Tim. 2. 5. 1. Pet. 1. 22.—<sup>b</sup> Psa. 34. 1. & 36. 4. & 97. 10. Amos 5. 15.—<sup>c</sup> Hebr. 13. 1. 1 Pet. 1. 22. & 2. 17. & 3. 8. 2 Pet. 1. 7.—<sup>d</sup> Or, *in the love of the brethren.*—<sup>e</sup> Phil. 2. 3. 1 Pet. 5. 5.

to the poor, in parishes, work-houses, and religious societies, when they come to relinquish their employment, find that many of their moral feelings have been considerably blunted ; and perhaps the only reward they get for their services, is the character of being hard-hearted. If, whatever is done in this way, be not done unto the Lord, it can never be done with cheerfulness.

Verse 9. *Let love be without dissimulation*] Η αγατη ανυποκριτος. Have no *hypocritical* love ; let not your love wear a mask : make no empty professions. Love God and your neighbour ; and by obedience to the one, and acts of benevolence to the other, show that your love is sincere.

*Abhor that which is evil*] Αποστουρουντες το πονηρον. Hate sin as you would hate that hell to which it leads. Στυγω, signifies to *hate*, or *detest with horror* ; the preposition απο, greatly strengthens the meaning. Στυξ, *Styx*, was a feigned river in hell, by which the gods were wont to swear ; and if any of them falsified this oath, he was deprived of his nectar and ambrosia for a hundred years : hence the river was reputed to be *hateful* ; and συγω signified *to be as hateful as hell*. Two MSS. read μισουντες, which signifies *hating*, in the lowest sense of the term. The word in the text is abundantly more expressive ; and our translation is both nervous and appropriate.

*Cleave to that which is good*] Κολλωμενοι τω αγαθω, *be CEMENTED, or GLUED to that which is good* : so the word literally signifies. Have an unalterable attachment to whatever leads to God, and contributes to the welfare of your fellow-creatures.

Verse 10. *Be kindly affectioned one to another with brotherly love.*] It is difficult to give a simple translation of the original ; τη φιλαδελφια εις αλληλους φιλοστοργοι. The word φιλαδελφια, signifies that affectionate regard which every Christian should feel for another, as being members of the same mystical body. Hence it is emphatically termed the love of the brethren. When William Penn of deservedly famous memory, made a treaty with the Indians in North America, and purchased from them a large woody tract, which, after its own nature and his name, he called Pennsylvania, he built a city on it, and peopled it with Christians of his own denomination ; and called the city from the word in the text, φιλαδελφια, PHILADELPHIA ; an appellation which it then bore with strict propriety : and still it bears the name.

The word φιλοστοργος, which we here translate *kindly affectioned*, from φιλος and στοργη, signifies that *tender and indescribable affec-*



11 Not slothful in business ; fervent in spirit ; serving the Lord ;

*tion, which a mother bears to her child : and which almost all creatures manifest towards their young : and the word φιλος, or φιλεω, joined to it, signifies a delight in it. Feel the tenderest affection towards each other ; and delight to feel it. "Love a brother Christian with the affection of a natural brother."*

*In honour preferring one another]* The meaning appears to be this : consider all your brethren as more worthy than yourself ; and let neither grief nor envy affect your mind at seeing another honoured, and yourself neglected. This is a hard lesson, and very few persons learn it thoroughly. If we wish to see our brethren honoured, still it is with the secret condition in our minds, that we be honoured more than they. We have no objection to the elevation of others, providing we may be at the head. But who can bear even to be what he calls neglected ? I once heard the following conversation between two persons, which the reader will pardon my relating in this place, as it appears to be rather in point. "I know not," said one, "that I neglect to do any thing in my power to promote the interest of true religion in this place ; and yet I seem to be held in very little repute, scarcely any person even noticing me." To which the other replied : "My good friend, set yourself down for nothing, and if any person takes you for something, it will be all clear gain." I thought this is a queer saying ; but how full of meaning and common sense ! Whether the object of this good counsel was profited by it, I cannot tell ; but I looked on it, and received instruction.

*Verse 11. Not slothful in business]* That God, who forbade working on the seventh day, has, by the same authority, enjoined it on the other six days. He who neglects to labour during the week, is as culpable as he is who works on the Sabbath. An idle, slothful person, can never be a Christian.

*Fervent in spirit]* τῷ πνεύματι ζέοντες : do nothing at any time, but what is to the glory of God, and do every thing as unto him ; and in every thing let your hearts be engaged. Be always in earnest, and let your heart ever accompany your hand.

*Serving the Lord]* Ever considering that his eye is upon you, and that you are accountable to him for all that you do ; and that you should do every thing so as to please him. In order to this, there must be simplicity in the intention ; and purity in the affections.

Instead of τῷ Κυρίῳ δουλεύοντες, *serving the Lord*, several MSS. as DFG. and many editions, have τῷ καιρῷ δουλεύοντες, *serving the time*, embracing the opportunity. This reading Griesbach has received into the text ; and most critics contend for its authenticity. Except the Codex Claromontanus, the Codex Augiensis, and the Codex Boernerianus, the first a MS. of the 7th or 8th century ; the others of the 9th or 10th, marked in Griesbach by the letters DFG. all the other MSS. of this epistle have Κυρίῳ, *the Lord* ; a reading in which all the Versions concur. Καιρῷ, *the time*, is not found in the two original editions ; that of Complutum, in 1514, which is the first edi-

12 <sup>a</sup> Rejoicing in hope ; <sup>b</sup> patient in tribulation ; <sup>c</sup> continuing instant in prayer ;

13 <sup>d</sup> Distributing to the necessity of saints ; <sup>e</sup> given to hospitality.

<sup>a</sup> Luke 10. 20. Ch. 5. 2. & 15. 13. Phil. 3. 1. & 4. 4. 1 Thess. 5. 16. Hebr. 3. 6. 1 Pet. 4. 13.—<sup>b</sup> Luke 21. 19. 1 Tim. 6. 11. Hebr. 10. 36. & 12. 1. James 1. 4. & 5. 7. 1 Pet. 2. 19, 20.—<sup>c</sup> Luke 18. 1. Acts 2. 42. & 12. 5. Col. 4. 2. Eph. 6. 18. 1 Thess. 1. 17.—<sup>d</sup> 1 Cor. 16. 1. 2 Cor. 9. 1, 12. Hebr. 6. 10. & 13. 16. 1 John 3. 17.—<sup>e</sup> 1 Tim. 3. 2. Titus 1. 8. Hebr. 13. 2. 1 Pet. 4. 9.

tion of the Greek Testament ever printed ; and that of Erasmus, in 1516, which is the first edition published ; the former having been suppressed for several years, after it was finished at the press. As in the ancient MSS. the word *Κυριω*, is written contractedly *κῶ* some appear to have read it *καιρω*, instead of *Κυριω* but I confess I do not see sufficient reason, after all that the critics have said, to depart from the common reading.

Verse 12. *Rejoicing in hope*] Of that glory of God, that to each faithful follower of Christ shall shortly be revealed.

*Patient in tribulation*] Remembering that what you suffer as Christians, you suffer for Christ's sake : and it is to his honour, and the honour of your Christian profession, that you suffer it with an even mind.

*Continuing instant in prayer*] *Προσκαιτερουντες*, making the most fervent and intense application to the throne of grace, for the light and power of the Holy Spirit ; without which you can neither abhor evil, do good, love the brethren, entertain a comfortable hope, nor bear up patiently under the tribulations and ills of life.

Verse 13. *Distributing to the necessity of saints*] Relieve your poor brethren, according to the power which God has given you. Do good unto all men, but especially to them which are of the household of faith. Instead of *χρηταις*, *necessities*, some ancient MSS. have *μνηταις*, *memorials* ; distributing to the memorials of the saints, which some interpret as referring to saints that were absent ; as if he had said, do not forget those in other churches who have a claim on your bounty. But I really cannot see any good sense, which this various reading can make in the text ; I therefore follow the common reading.

*Given to hospitality*] *Την φιλοξενίαν διακοντες*, *pursuing hospitality*, or the duty of entertaining strangers. A very necessary virtue in ancient times, when houses of public accommodation were exceedingly scarce. This exhortation might have for its object the apostles, who were all itinerants ; and, in many cases, the Christians flying before the face of persecution. This virtue is highly becoming in all Christians, and especially in all Christian ministers, who have the means of relieving a brother in distress, or of succouring the poor wherever he may find them. But providing for strangers in distress is the proper meaning of the term ; and to be forward to do this, is the spirit of the duty.

14 <sup>a</sup> Bless them which persecute you ; bless, and curse not.

15 <sup>b</sup> Rejoice with them that do rejoice, and weep with them that weep.

16 <sup>c</sup> Be of the same mind one towards another. <sup>d</sup> Mind not high things, but <sup>e</sup> condescend to men of low estate.

<sup>f</sup> Be not wise in your own conceits.

<sup>a</sup> Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. 1 Cor. 4. 12. 1 Pet. 2. 23. & 3. 9.—<sup>b</sup> 1 Cor. 12. 26.—<sup>c</sup> Ch. 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8.—<sup>d</sup> Psa. 131. 1, 2. Jer. 45. 5.—<sup>e</sup> Or, be contented with mean things.—<sup>f</sup> Prov. 3. 7. & 26. 12. Isai. 5. 21. Ch. 11. 25.

Verse 14. *Bless them which persecute you*] Ευλογατε, give good words, or pray for them that give you bad words, κατακρισθε, who make dire imprecations against you. Bless them, pray for them, and on no account curse them, whatever the provocation may be. Have the loving, forgiving mind that was in your Lord.

Verse 15. *Rejoice with them that do rejoice*] Take a lively interest in the prosperity of others. Let it be a matter of rejoicing to you when you hear of the health, prosperity, or happiness of any brother.

*Weep with them that weep*] Labour after a compassionate or sympathizing mind. Let your heart feel for the distressed : enter into their sorrows, and bear a part of their burthens. It is a fact, attested by universal experience, that by sympathy a man may receive into his own affectionate feelings, a measure of the distress of his friend ; and that his friend does find himself relieved in the same proportion as the other has entered into his griefs. "But how do you account for this?" I do not account for it at all ; it depends upon certain laws of nature, the principles of which have not been, as yet, duly developed.

Verse 16. *Be of the same mind*] Live in a state of continual harmony and concord, and pray for the same good for all, which you desire for yourselves.

*Mind not high things*] Be not ambitious ; affect nothing above your station ; do not court the rich, nor the powerful ; do not pass by the poor man, to pay your court to the great man ; do not effect titles or worldly distinctions ; much less sacrifice your conscience for them. The attachment to high things and high men, is the vice of little shallow minds. However it argues one important fact, that such persons are conscious that they are of no worth and of no consequence in themselves ; and they seek to render themselves observable, and to gain a little credit by their endeavours to associate themselves with men of rank and fortune ; and if possible to get into honourable employments ; and if this cannot be attained, they affect honourable titles.

*But condescend to men of low estate*] Be a companion of the humble, and pass through life with as little noise and show as possible.

17 <sup>a</sup> Recompense to no man evil for evil. <sup>b</sup> Provide things honest in the sight of all men.

<sup>a</sup> Prov. 20. 22. Matt. 5. 39. 1 Thess. 5. 15. 1 Pet. 3. 9.—<sup>b</sup> Ch. 14. 16. 2 Cor. 8. 21.

Let the poor godly man be your chief companion : and learn from his humility and piety, to be humble and godly. The term *συναπαγομενοι*, which we translate *condescend*, from *συν*, together, and *απαγω*, to lead; signifies *to be led, carried, or dragged away to prison with another*, and points out the state in which the primitive Christians, were despised and rejected of men; and often led forth to prison and death. False or man-pleasing professors would endeavour to escape all this disgrace and danger by getting into the favour of the great, the worldly, and the irreligious. There have not been wanting, in all ages of the church, persons, who, losing the savour of divine things from their own souls, by drinking into a worldly spirit, have endeavoured to shun the reproach of the cross, by renouncing the company of the godly, speaking evil of the way of life, and, perhaps, sitting down in the chair of the scorner with apostates like themselves. And yet, strange to tell, these men will keep up a form of godliness! for a decent outside is often necessary to enable them to secure the ends of their ambition.

*Be not wise in your own conceits.*] Be not puffed up with an opinion of your own consequence; for this will prove that the consequence itself is imaginary. *Be not wise, παρ' ἑαυτοῖς, by yourselves.* Do not suppose that wisdom and discernment dwell alone with you. Believe that you stand in need both of help and instruction from others.

Verse 17. *Recompense, &c.*] Do not take notice of every little injury you may sustain. Do not be litigious. Beware of too nice a sense of your own honour; intolerable pride is at the bottom of this. The motto of the royal arms of Scotland is in direct opposition to this divine direction, *Nemo me impunè lacesset*; of which, “I render evil for evil to every man,” is a pretty literal translation. This is both anti-christian and abominable, whether in a state or in an individual.

*Provide things honest*] Be prudent; be cautious; neither eat, drink, nor wear, but as you pay for every thing. “Live not on trust, for that is the way to pay double;” and by this means the poor are still kept poor. He who takes credit, even for food or raiment, when he has no probable means of defraying the debt, is a dishonest man. It is no sin to die through lack of the necessities of life, when the providence of God has denied the means of support; but it is a sin to take up goods without the probability of being able to pay for them. Poor man! suffer poverty a little: perhaps God is only trying thee for a time: and who can tell if he will not turn again thy captivity. Labour hard to live honestly: if God still appear to withhold his providential blessing, do not despair; leave it all to him; do not make a sinful choice; he cannot err. He will bless thy poverty while he curses the ungodly man's blessings.



18 If it be possible, as much as lieth in you, <sup>a</sup> live peaceably with all men.

19 Dearly beloved, <sup>b</sup> avenge not yourselves, but rather give place unto wrath; for it is written, <sup>c</sup> Vengeance is mine; I will repay, saith the Lord.

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<sup>a</sup> Mark 9. 50. Ch. 14. 19. Heb. 12. 14.—<sup>b</sup> Lev. 19. 18. Prov. 24. 29. Eccles. 28. 1, &c. Ver. 17.—<sup>c</sup> Deut. 32. 35. Heb. 10. 30.

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Verse 18. *If it be possible*] To live in a state of peace with one's neighbours, friends, and even family, is often very difficult. But the man who loves God must labour after this; for it is indispensably necessary even for his own sake. A man cannot have broils and misunderstandings with others, without having his own peace very materially disturbed. He must, to be happy, be at peace with all men, whether they will be at peace with him or not. The apostle knew that it would be difficult to get into and maintain such a state of peace, and this, his own words amply prove; *and if it be possible, as much as lieth in you, live peaceably*. Though it be but barely possible, labour after it.

Verse 19. *Dearly beloved, avenge not yourselves*] Ye are the children of God, and he loves you, and because he loves you he will permit nothing to be done to you that he will not turn to your advantage. Never take the execution of the law into your own hands; rather suffer injuries. The Son of man is come, not to destroy men's lives, but to save; be of the same spirit. When He was reviled, he reviled not again. It is the part of a noble mind to bear up under unmerited disgrace; little minds are litigious and quarrelsome.

*Give place unto wrath*] Δότε τόπον τη ὀργῇ, leave room for the civil magistrate to do his duty; he holds the sword for this purpose; and if he be unfaithful to the trust reposed in him by the state, leave the matter to God, who is the righteous Judge; for by avenging yourselves, you take your cause both out of the hands of the civil magistrate, and out of the hands of God. I believe this to be the meaning of *give place to wrath, ὀργῇ, punishment*; the penalty which the laws, properly executed, will inflict. This is well expressed by the author of the book of Ecclesiasticus, chap. xix. ver. 17. "Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the Most High."

*Vengeance is mine*] This fixes the meaning of the apostle, and at once shows that the exhortation, rather give place to wrath or punishment, means, leave the matter to the judgment of God; it is his law that, in this case, is broken; and to him the infliction of deserved punishment belongs. Some think it means, "Yield a little to a man when in a violent passion, for the sake of peace, until he grow cooler."

*I will repay*] In my own time, and in my own way. But he gives the sinner space to repent, and this long-suffering leads to salvation. Dr. Taylor, after Dr. Benson, conjectures that the apostle, in these

20 <sup>a</sup> Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing, thou shalt heap coals of fire on his head.

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<sup>a</sup> Exod. 23. 4. 5. Prov. 25. 21, 22. Matt. 5. 44.

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directions, had his eye upon the indignities which the Jews, and probably the Christians too, (for they were often confounded by the heathens,) suffered by the edict of Claudius, mentioned Acts xviii. 2. which "commanded all Jews to depart from Rome." Upon this occasion Aquila and Priscilla removed to Corinth, where Paul found them, and dwelt with them a considerable time. No doubt they gave him a full account of the state of the Christian church at Rome, and of every thing relating to the late persecution under Claudius. That emperor's edict probably died with him, if it were not repealed before, and then the Jews and Christians, (if the Christians were also expelled,) returned again to Rome; for Aquila and Priscilla were there when Paul wrote this epistle, chap. xvi. 3. which was in the fourth year of Nero, successor to Claudius.

Verse 20. *If thine enemy hunger, feed him*] Do not withhold from any man the offices of mercy and kindness; you have been God's enemy, and yet God fed, clothed, and preserved you alive; do to your enemy as God has done to you; if your enemy be hungry, feed him: if he be thirsty, give him drink; so has God dealt with you. And has not a sense of his goodness and long-suffering towards you, been a means of melting down your heart into penitential compunction, gratitude, and love towards him? How know you, that a similar conduct towards your enemy, may not have the same gracious influence on him towards you? Your kindness may be the means of begetting in him a sense of his guilt; and from being your fell enemy, he may become your real friend. This I believe to be the sense of this passage, which many have encumbered with difficulties of their own creating. The whole is a quotation from Prov. xxv. 21, 22. in the precise words of the Septuagint; and it is very likely that the latter clause of this verse, *thou shalt heap coals of fire upon his head*, is a metaphor taken from smelting metals. The ore is put into the furnace, and fire put both under and over, that the metal may be liquified, and, leaving the scoræ and dross, may fall down pure to the bottom of the furnace. This is beautifully expressed by one of our own poets, in reference to this explanation of this passage.

"So artists melt the sullen ore of lead,  
By heaping coals of fire upon its head.  
In the kind warmth the metal learns to glow,  
And pure from dross, the silver runs below."

It is most evident from the whole connexion of the place, and the apostle's use of it, that the heaping of the coals of fire on the head of the enemy, is intended to produce not an evil, but the most beneficent effect; and the following verse is an additional proof of this.

21 <sup>a</sup> Be not overcome of evil, but overcome evil with good.

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<sup>a</sup> Gen. 45. 4, 5. Luke 23. 34.

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Verse 21. *Be not overcome of evil*] Do not, by giving place to evil, become precisely the same character which thou condemnest in another. *Overcome evil with good*; however frequently he may grieve or injure thee, always repay him with kindness; thy good will, in the end may overcome his evil.

1. Thomas Aquinas has properly said, *vincitur à malo qui vult peccare in alium, quia ille peccavit in ipsum*. "He is overcome of evil who sins against another; because he sins against himself." A moral enemy is more easily overcome by kindness than by hostility. Against the latter he arms himself; and all the evil passions of his heart concentrate themselves in opposition to him who is striving to retaliate, by violence, the injurious acts which he has received from him. But where the injured man is labouring to do him good for his evil; to repay his curses with blessings and prayers; his evil passions have no longer any motive, any incentive: his mind relaxes, the turbulence of his passions is calmed, reason and conscience are permitted to speak; he is disarmed, or, in other words, he finds that he has no use for his weapons; he beholds in the injured man a magnanimous friend, whose mind is superior to all the insults and injuries which he has received; and who is determined never to permit the heavenly principle that influences his soul to bow itself before the miserable, mean, and wretched spirit of revenge. This amiable man views in his enemy a spirit which he beholds with horror, and he cannot consent to receive into his own bosom a disposition which he sees to be so destructive to another; and he knows that as soon as he begins to avenge himself, he places himself on a par with the unprincipled man, whose conduct he has so much reason to blame, and whose spirit he has so much cause to abominate. He who avenges himself, receives into his own heart all the evil and disgraceful passions by which his enemy is rendered both wretched and contemptible. There is the voice of eternal reason in "avenge not yourselves:—overcome evil with good;" as well as the high authority and command of the living God.

2. The reader will, no doubt, have observed with pleasure, the skill and address, as well as the divine wisdom, with which the apostle has handled the important subjects which he has brought forth to view in the preceding chapters. Nothing can be more regular or judicious than his plan of proceeding. He first shows the miserable, wretched, fallen, degraded state of man; next, the merciful provision which God has made for his salvation; and, lastly, the use which man should make of the mercies of his God. He shows us, in a most pointed manner, the connexion that subsists between the doctrines of the Gospel, and practical piety. From the

beginning of the first to the end of the eleventh chapter, he states and defends the grand truths of Christianity; and from the beginning of the twelfth to the end of the epistle, he shows the practical use of these doctrines. This is a point which is rarely considered by professors: multitudes run to the Epistle to the Romans for texts to prop up their peculiar system of doctrine; but how few go to this sacred book for rules relative to a holy life! They abound in quotations from the doctrinal parts, but seldom make that use of them which the apostle makes in this chapter; "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world," &c. Now we learn from the use which the apostle makes of his doctrines, that whatsoever teaching comes from God, leads to a holy and useful life. And if we hold any doctrine that does not excite us to labour after the strictest conformity to the will of God in all our tempers, spirit, and actions; we may rest assured that either that doctrine is not of God, or we make an improper use of it. He that knows God best, loves and resembles him most.

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### CHAPTER XIII.

Subjection to civil governors inculcated from the consideration, that civil government is according to the ordinance of God; and that those who resist the lawfully constituted authorities, shall receive condemnation, 1, 2. And those who are obedient shall receive praise, 3. The character of a lawful civil governor, 4. The necessity of subjection, 5. The propriety of paying lawful tribute, 6, 7. Christians should love one another, 8—10. The necessity of immediate conversion to God, proved from the shortness and uncertainty of time, 11, 12. How the Gentiles should walk so as to please God, and put on Christ Jesus in order to their salvation, 13, 14.

**L**ET every soul <sup>a</sup> be subject unto the higher powers. For <sup>b</sup> there is no power but of God: the powers that be, are <sup>c</sup> ordained of God.

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<sup>a</sup> Tit. 3. 1. 1 Pet. 2. 13.—<sup>b</sup> Prov. 8. 15, 16. Dan. 2. 21. & 4. 32. Wisd. 6. 3. John 19. 11.—<sup>c</sup> Or, *ordered*.

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### NOTES ON CHAPTER XIII.

To see with what propriety the apostle introduces the important subjects which he handles in this chapter, it is necessary to make a few remarks on the circumstances in which the church of God then was.

It is generally allowed that this epistle was written about the year of our Lord 58, according to the vulgar reckoning, four or five years after the edict of the emperor Claudius, by which all the Jews were banished from Rome. And as, in those early times, the Christians were generally confounded with the Jews, it is likely that both were included in this decree.

For what reason this edict was issued, does not satisfactorily ap-



2 Whosoever, therefore, resisteth <sup>a</sup> the power, resisteth the ordinance of God ; <sup>b</sup> and they that resist shall receive to themselves damnation.

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<sup>a</sup> Tit. 3. 1.—<sup>b</sup> Deut. 17. 12. & 21. 18.

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pear. Suetonius tells us that it was because the Jews were making continual disturbances under their leader Chrestus. (See the note on Acts xviii. 2.) That the Jews were, in general, an uneasy and seditious people, is clear enough from every part of their own history. They had the most rooted aversion from the heathen government ; and it was a maxim with them that *the world was given to the Israelites* ; that they should have supreme rule every where, and that the Gentiles should be their vassals. With such political notions, grounded on their native restlessness, it is no wonder, if, in several instances, they gave cause of suspicion to the Roman government, who would be glad of an opportunity to expel from the city, persons whom they considered dangerous to its peace and security ; nor is it unreasonable, on this account, to suppose, with Dr. Taylor, that the Christians, under a notion of being the peculiar people of God, and the subjects of his kingdom alone, might be in danger of being infected with those unruly and rebellious sentiments ; therefore the apostle shows them that they were, notwithstanding their honours and privileges as Christians, bound by the strongest obligations of conscience to be subject to the civil government. The judicious commentator adds, “ I cannot forbear observing the admirable skill and dexterity with which the apostle has handled the subject. His views in writing are always comprehensive on every point : and he takes into his thoughts and instructions, all parties that might probably reap any benefit by them. As Christianity was then growing, and the powers of the world began to take notice of it, it was not unlikely that this letter might fall into the hands of the Roman magistrates. And, whenever that happened, it was right not only that they should see that Christianity was no favourer of sedition ; but likewise that they should have an opportunity of reading their own duty and obligations. But as they were too proud and insolent to permit themselves to be instructed in a plain, direct way : therefore, the apostle, with a masterly hand, delineates, and strongly inculcates the magistrate’s duty. While he is pleading his cause with the subject, and establishing his duty on the more sure and solid ground, he dexterously sides with the magistrate, and vindicates his power against any subject who might have imbibed seditious principles, or might be inclined to give the government any disturbance : and, under this advantage, he reads the magistrate a fine and close lecture, upon the nature and ends of civil government. And a way of conveyance so ingenious and unexceptionable, that even Nero himself, had this epistle fallen into his hands, could not fail of seeing his duty clearly stated, without finding any thing servile or flattering on the one hand, or offensive or disgusting on the other.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? <sup>a</sup> do that which is good, and thou shalt have praise of the same :

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<sup>a</sup> 1 Pet. 2. 14. & 3. 13.

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“ The attentive reader will be pleased to see, with what dexterity, truth and gravity, the apostle, in a small compass affirms and explains the foundation, nature, ends, and just limits of the magistrate’s authority, while he is pleading his cause ; and teaching the subject the duty and obedience he owes to the civil government.”—Dr. Taylor’s notes, page 352.

Verse 1. *Let every soul be subject unto the higher powers*] This is a very strong saying, and most solemnly introduced ; and we must consider the apostle as speaking not from his own private judgment, or teaching a doctrine of present expediency ; but declaring the mind of God on a subject of the utmost importance to the peace of the world ; a doctrine which does not exclusively belong to any class of people, order of the community, or official situations ; but to every soul ; and, on the principles which the apostle lays down, to every soul in all possible varieties of situation, and on all occasions. And what is this solemn doctrine ? It is this ; *Let every soul be subject to the higher powers*. Let every man be obedient to the civil government under which the providence of God has cast his lot.

*For, there is no power but of God*] As God is the origin of power, and the Supreme Governor of the universe, he delegates authority to whomsoever he will : and though, in many cases, the governor himself may not be of God, yet civil government is of him ; for without this, there could be no society, no security, no private property : all would be confusion and anarchy ; and the habitable world would soon be depopulated. In ancient times, God, in an especial manner, on many occasions, appointed the individual who was to govern, and he accordingly governed by a divine right ; as in the case of Moses, Joshua, the Hebrew judges, and several of the Israelitish kings. In after times, and to the present day, he does that by a general superintending providence, which he did before by especial designation. In all nations of the earth, there is what may be called a constitution, a plan by which a particular country or state is governed ; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be elective or hereditary, agrees to govern according to that constitution. Thus, we may consider, that there is a compact and consent between the governor and the governed, and, in such a case, the potentate may be considered as coming to the supreme authority in the direct way of God’s providence ; and as civil government is of God, who is the Fountain of law, order, and regularity : the civil governor, who administers the laws of a state according to its constitution, is the *minister of God*. But it has been asked, if the ruler be an immoral or profligate man, does he not prove himself, thereby, to be unwor-

4 <sup>a</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth

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<sup>a</sup> Ch. 2. 8. & 12. 19. 1 Kings 10. 9. Jer. 25. 9.

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thy of his high office, and should he not be deposed ? I answer—No : if he rule according to the constitution, nothing can justify rebellion against his authority. He may be irregular in his own private life ; he may be an immoral man, and disgrace himself by an improper conduct : but if he rule according to the law ; if he make no attempt to change the constitution, nor break the compact between him and the people : there is, therefore, no legal ground of opposition to his civil authority : and every act against him is not only rebellion, in the worst sense of the word, but is unlawful, and absolutely sinful.

Nothing can justify the opposition of the subjects to the ruler, but overt attempts, on his part, to change the constitution, or to rule contrary to law. When the ruler acts thus, he dissolves the compact between him and his people ; his authority is no longer binding, because illegal ; and it is illegal because he is acting contrary to the laws of that constitution, according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government : but I contend, that no personal misconduct in the ruler, no immorality in his own life, while he governs according to law, can either justify rebellion against him, or contempt of his authority. For his political conduct, he is accountable to the constitution : for his moral conduct, he is accountable to God, his conscience, and the ministers of religion. A king may be a good moral man, and yet a weak, and indeed, a bad and dangerous prince. He may be a bad man, and stained with vice in his private life, and yet be a good prince. SAUL was a good moral man, but a bad prince ; because he endeavoured to act contrary to the Israelitish constitution ; he changed some essential parts of that constitution, as I have elsewhere shown (see the note on Acts xiii. ver. 22.) he was therefore lawfully deposed. James the II<sup>d</sup>. was a good moral man, as far as I can learn, but he was a bad and dangerous prince ; he endeavoured to alter, and essentially change the British constitution both in church and state ; therefore he was lawfully deposed. It would be easy, in running over the list of our own kings, to point out several who were deservedly reputed good kings, who in their private life were very immoral. Bad as they might be in private life, the constitution was, in their hands, ever considered a sacred deposit ; and they faithfully preserved it, and transmitted it unimpaired to their successors : and took care, while they held the reins of government, to have it impartially and effectually administered.

It must be allowed, notwithstanding, that, when a prince, howsoever heedful to the laws, is unrighteous in private life, his example is contagious : morality, banished from the throne, is discountenanced by the community ; and happiness is diminished in proportion to the increase of vice. On the other hand, when a king governs

not the sword in vain : for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

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according to the constitution of his realms, and has his heart and life governed by the laws of his God, he is then a double blessing to his people ; while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of pure morality among his subjects. Vice is discredited from the throne : and the profligate dare not hope for a place of trust and confidence, (however in other respects he may be qualified for it,) because he is a vicious man.

As I have already mentioned some potentates by name, as apt examples of the doctrines I have been laying down, my readers will naturally expect, that, on so fair an opportunity, I should introduce another ; one in whom the double blessing meets ; one who, through an unusually protracted reign, (during every year of which he has most conscientiously watched over the sacred constitution committed to his care) not only has not impaired this constitution, but has taken care that its wholesome laws should be properly administered ; and who, in every respect, has acted as the father of his people : and has added to all this the most exemplary moral conduct, perhaps ever exhibited by a prince, whether in ancient or modern times ; not only tacitly discountenancing vice, by his truly religious conduct, but by his frequent proclamations, most solemnly forbidding Sabbath-breaking, profane swearing, and immorality in general :—more might be justly said, but when I have mentioned all these things, (and I mention them with exultation, and with gratitude to God,) I need scarcely add the venerable name of GEORGE the Third, king of Great Britain ; as every reader will at once perceive that the description suits no potentate besides. I may just observe, that notwithstanding his long reign has been a reign of unparalleled troubles and commotions in the world, in which his empire has always been involved ; yet, never did useful arts, ennobling sciences, and pure religion, gain a more decided and general ascendancy : and much of this, under God, is owing to the manner in which this king has lived ; and the encouragement he invariably gave to whatever had a tendency to promote the best interests of his people, discountenancing religious persecution, in all its forms. Indeed, it has been well observed, that, under the ruling providence of God, it was chiefly owing to the private and personal virtues of the sovereign, that the House of Brunswick remained firmly seated on the throne, amidst the storms arising from democratical agitations, and revolutionary convulsions in Europe, during the years 1792—1794. The stability of his throne, amidst these dangers and distresses, may prove a useful lesson to his successors, and show them the strength of a virtuous character ; and that morality and religion form the best bulwark against those great evils to which all human governments are exposed. This small tribute of praise to the character and conduct of the British king, and gratitude to God for such a governor, will



5 Wherefore <sup>a</sup> ye must needs be subject, not only for wrath, <sup>b</sup> but also for conscience sake.

<sup>a</sup> Eccles. 8. 2.—<sup>b</sup> 1 Pet. 2. 19.

not be suspected of sinister motive ; as the object of it is, by an inscrutable providence, placed in a situation to which neither envy, flattery, nor even just praise, can approach ; and where the majesty of the man is placed in the most awful, yet respectable ruins.

But to resume the subject, and conclude the argument : I wish particularly to show the utter unlawfulness of rebellion against a ruler, who, though he may be incorrect in his moral conduct, yet rules according to the laws ; and the additional blessing of having a prince, who, while his political conduct is regulated by the principles of the constitution ; his heart and life are regulated by the dictates of eternal truth, as contained in that revelation which came from God.

Verse 2. *Whosoever resisteth the power*] Ὁ ἀντιστασμενος ; he who sets himself in order against this order of God ; τῇ τοῦ Θεοῦ διαταγῇ, and they who resist, οἱ ἀνθεστηκοτες, they who obstinately, and for no right reason, oppose the ruler ; and strive to unsettle the constitution, and to bring about illegal changes.

*Shall receive to themselves damnation.*] Κρίμα, *condemnation* ; shall be condemned both by the spirit and letter of that constitution ; which, under pretence of defending or improving, they are indirectly labouring to subvert.

Verse 3. *For rulers are not a terror to good works*] Here the apostle shows the civil magistrate what he should be : he is clothed with great power, but that power is entrusted him, not for the terror and oppression of the upright man, but to overawe and punish the wicked. It is, in a word, for the benefit of the community, and not for the aggrandizement of himself, that God has entrusted the supreme civil power to any man. If he should use this to wrong, rob, spoil, oppress, and persecute his subjects, he is not only a bad man, but also a bad prince. He infringes on the essential principles of law and equity. Should he persecute his obedient, loyal subjects, on any religious account, this is contrary to all law and right ; and, his doing so, renders him unworthy of their confidence ; and they must consider him not as a blessing, but a plague. Yet, even in this case, though in our country it would be a breach of the constitution, which allows every man to worship God according to his conscience ; yet the truly pious will not feel, that even this, would justify rebellion against the prince ; they are to suffer patiently, and commend themselves and their cause to him that judgeth righteously. It is an awful thing to rebel, and the cases are extremely rare that can justify rebellion against the constituted authorities. See the doctrine on ver. 1.

*Wilt thou then not be afraid of the power*] If thou wouldest not live in fear of the civil magistrate, live according to the laws and

6 For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing.

thou mayest expect that he will rule according to the laws ; and, consequently, instead of incurring blame, thou wilt have praise. This is said on the supposition that the ruler is himself a good man : such the laws suppose him to be ; and the apostle, on the general question of obedience and protection, assumes the point, that the magistrate is such.

Verse 4. *For he is the minister of God to thee for good*] Here the apostle puts the character of the ruler in the strongest possible light. He is the minister of God : the office is by Divine appointment : the man who is worthy of the office will act in conformity to the will of God : and, as the eyes of the Lord are over the righteous, and his ears open to their cry, consequently, the ruler will be the minister of God to them for good.

*He beareth not the sword in vain*] His power is delegated to him for the defence and encouragement of the good, and the punishment of the wicked : and he has authority to punish capitally, when the law so requires ; this, the term sword leads us to infer.

*For he is a minister of God, a revenger*] *Θεοῦ διακονος εστιν εκδικος*, for he is God's vindictive minister, to execute wrath ; *ως οργην*, to inflict punishment upon the transgressors of the law ; and this according to the statutes of that law ; for God's civil ministers are never allowed to pronounce or inflict punishment according to their own minds or feelings ; but according to the express declarations of the law.

Verse 5. *Ye must needs be subject*] *Αναγκη*, there is a necessity that ye should be subject, not only for wrath, *δια την οργην*, on account of the punishment which will be inflicted on evil doers, but also for conscience sake ; not only to avoid punishment, but also to preserve a clear conscience. For, as civil government is established in the order of God, for the support, defence, and happiness of society ; they who transgress its laws, not only expose themselves to the penalties assigned by the statutes, but also to guilt in their own consciences ; because they sin against God. Here are two powerful motives to prevent the infraction of the laws, and to enforce obedience. 1. The dread of punishment : this weighs with the ungodly. 2. The keeping of a good conscience, which weighs powerfully with every person who fears God. These two motives should be frequently urged both among professors and profane.

Verse 6. *For this cause pay ye tribute also*] Because civil government is an order of God, and the ministers of state must be at considerable expense in providing for the safety and defence of the community ; it is necessary that those in whose behalf these expenses are incurred, should defray that expense ; and hence nothing can be more reasonable than an impartial and moderate taxation, by which the expenses of the state may be defrayed, and the various officers, whether civil or military, who are employed for the service of the

7 <sup>a</sup> Render therefore to all their dues ; tribute to whom tribute is *due* ; custom to whom custom ; fear to whom fear ; honour to whom honour.

8 Owe no man any thing, but to love one another : for <sup>b</sup> he that loveth another hath fulfilled the law.

<sup>a</sup> Matt. 22. 21. Mark 12. 17. Luke 20. 25.—<sup>b</sup> Ver. 10. Gal. 5. 14. Col. 3. 14.  
1 Tim. 1. 5. James 2. 8.

public, be adequately remunerated. All this is just and right ; but there is no insinuation in the apostle's words in behalf of an extravagant and oppressive taxation, for the support of unprincipled and unnecessary wars : or the pensioning of corrupt or useless men. The taxes are to be paid for the support of those who are God's ministers, the necessary civil officers, from the king downwards, who are attending CONTINUALLY on this very thing. And let the reader observe, that by God's ministers, are not meant here the ministers of religion, but the civil officers, in all departments of the state.

Verse 7. *Render, therefore, to all their dues.*] This is an extensive command. Be rigidly just : withhold neither from the king, nor his ministers, nor his officers of justice and revenue, nor from even the lowest of the community, what the laws of God and your country require you to pay.

*Tribute to whom tribute*] Φορος· this word probably means such taxes as were levied on persons and estates.

*Custom to whom custom*] Τελος· this word probably means such duties as were laid upon goods, merchandize, &c. on imports, and exports ; what we commonly call custom. Kypke on this place, has quoted some good authorities for the above distinction and signification. Both the words occur in the following quotation from Strabo, Αναγκη γαρ μειουσθαι τα τελη, φορων επιβαλλομενων ; *it is necessary to lessen the CUSTOMS, if TAXES be imposed.* Strabo, lib.ii. page 307. See several other examples in Kypke.

*Fear to whom fear*] It is likely that the word φοβον, which we translate *fear*, signifies that *reverence* which produces obedience. Treat all official characters with respect, and be obedient to your superiors.

*Honour to whom honour*] The word τιμη, may here mean that outward respect which the principle reverence, from which it springs, will generally produce. Never behave rudely to any person ; but behave respectfully to men in office : if you cannot even respect the man, for an important office may be filled by an unworthy person, respect the office, and the man on account of his office. If a man habituate himself to disrespect official characters, he will soon find himself disposed to pay little respect or obedience to the laws themselves.

Verse 8. *Owe no man any thing, but to love one another*] In the preceding verses, the apostle has been showing the duty, reverence, and obedience which all Christians, from the highest to the lowest, owe

9 For this, <sup>a</sup> Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, <sup>b</sup> Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore <sup>c</sup> love is the fulfilling of the law.

11 And that knowing the time, that now *it is* high time <sup>d</sup> to awake out of sleep; for now is our salvation nearer than when we believed.

<sup>a</sup> Exod. 20. 13, &c. Deut. 5. 17, &c. Matt. 19. 18.—<sup>b</sup> Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Gal. 5. 14. James 2. 8.—<sup>c</sup> Matt. 22. 40. Ver. 8.—<sup>d</sup> 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 5, 6.

to the civil magistrate; whether he be emperor, king, pro-consul, or other state officer; here, he shows them their duty to each other; but this is widely different from that which they owe to the civil government; to the first they owe subjection, reverence, obedience, and tribute; to the latter they owe nothing but mutual love, and those offices which necessarily spring from it. Therefore, the apostle says, owe no man; as if he had said, ye owe to your fellow-brethren, nothing but mutual love: and this is what the law of God requires; and in this the law is fulfilled. Ye are not bound in obedience to them as to the civil magistrate; for, to him ye must needs be subject, not merely for fear of punishment, but for conscience sake: but to these ye are bound by love: and by that love especially, which utterly prevents you from doing any thing by which a brother may sustain any kind of injury.

Verse 9. *For this, thou shalt not commit adultery*] He that loves another, will not deprive him of his wife, or his life, of his property, of his good name; and will not even permit a desire to enter into his heart which would lead him to wish to possess any thing that is the property of another: for the law, the Sacred Scripture, has said, Thou shalt love thy neighbour as thyself.

It is remarkable, that *οὐ ψευδομαρτυροῦναι*, *thou shalt not bear false witness*, is wanting here in ABDEFG. and several other MSS. Griesbach has left it out of the text. It is wanting also in the Syriac, and in several of the primitive Fathers. The generality of the best critics think it a spurious reading.

Verse 10. *Love worketh no ill*] As he that loves another, will act towards that person, as, on a reverse of circumstances, he would that his neighbour should act towards him; therefore, this love can never work ill towards another; and, on this head, i. e. the duty we owe to our neighbour, love is the fulfilling of the law.

Verse 11. *And that knowing the time*] Dr. Taylor has given a judicious paraphrase of this and the following verses. "And all the duties of a virtuous and holy life we should the more carefully and



12 The night is far spent, the day is at hand : <sup>a</sup> let us therefore cast off the works of darkness, and <sup>b</sup> let us put on the armour of light.

13 <sup>c</sup> Let us walk <sup>d</sup> honestly, as in the day ; <sup>e</sup> not in riot-

<sup>a</sup> Eph. 5. 11. Col. 3. 8.—<sup>b</sup> Eph. 6. 13. 1 Thess. 5. 8.—<sup>c</sup> Phil. 4. 8. 1 Thess. 4. 12. 1 Pet. 2. 12.—<sup>d</sup> Or, *decently*.—<sup>e</sup> Prov. 23. 20. Luke 21. 34. 1 Pet. 4. 3.

zealously perform, considering the nature and shortness of the present season of life ; which will convince us that it is now high time to rouse and shake off sleep ; and apply with vigilance and vigour to the duties of our Christian life ; for, that eternal salvation which is the object of our Christian faith and hope, and the great motive of our religion, is every day nearer to us, than when we first entered into the profession of Christianity."

Some think the passage should be understood thus : We have now many advantages which we did not formerly possess. Salvation is nearer ; the whole Christian system is more fully explained, and the knowledge of it more easy to be acquired than formerly ; on which account, a greater progress in religious knowledge, and in practical piety, is required of us : and we have, for a long time, been too remiss in these respects. Deliverance from the persecutions, &c. with which they were then afflicted, is supposed by others, to be the meaning of the apostle.

Verse 12. *The night is far spent*] If we understand this in reference to the heathen state of the Romans, it may be paraphrased thus : *the night is far spent* ; heathenish darkness is nearly at an end : *the day is at hand* ; the full manifestation of the Sun of Righteousness, in the illumination of the whole Gentile world, approaches rapidly. —The manifestation of the Messiah is regularly termed by the ancient Jews, *on yom, day*, because previously to this all is night. Bereshith Rabba, sect. 91. fol. 89. Cast off the works of darkness : prepare to meet this rising light, and welcome its approach ; by throwing aside superstition, impiety, and vice of every kind : and put on the armour of light ; fully receive the heavenly teaching, by which your spirits will be as completely armed against the attacks of evil, as your bodies could be by the best weapons and impenetrable armour. This sense seems most suitable to the following verses, where the vices of the Gentiles are particularly specified ; and they are exhorted to abandon them, and to receive the Gospel of Christ. The common method of explanation is this ; the night is far spent ; our present imperfect life, full of afflictions, temptations, and trials, is almost run out ; the day of eternal blessedness is at hand, is about to dawn on us in our glorious resurrection unto eternal life. Therefore, let us cast off, let us live as candidates for this eternal glory. But this sense cannot at all comport with what is said below ; as the Gentiles are most evidently intended.

Verse 13. *Let us walk honestly as in the day*] Let us walk, *εὐσχημένως*, *decently*, from *εὖ*, *well*. and *σχημα*, *mien, habit, or dress*

ing and drunkenness, <sup>a</sup> not in chambering and wantonness, <sup>b</sup> not in strife and envying.

14 But <sup>c</sup> put ye on the Lord Jesus Christ, and <sup>d</sup> make not provision for the flesh, to fulfil the lusts thereof.

a 1 Cor. 6. 9. Eph. 5. 5.—b James 3. 14.—c Gal. 3. 27. Eph. 4. 24. Col. 3. 10.—  
d Gal. 5. 16. 1 Pet. 2. 11.

Let our deportment be decent, orderly, and grave; such as we shall not be ashamed of in the eyes of the whole world.

*Not in rioting and drunkenness*] Μη καμoῖς και μεθαις. Καμος, rioting, according to Hesychius, signifies, ασεληνη ασματα, πορνικα συμποσια, ωδαι, *unclean and dissolute songs*; banquets, and such like. Μεθαις, signifies *drunken festivals*, such as were celebrated in honour of their gods: when *after* they had sacrificed (μιτα το θυσιον, SUIDAS,) they drank to excess, accompanied with abominable acts of every kind. See Suidas and Hesychius, under this word.

*Not in chambering*] This is no legitimate word, and conveys no sense till, from its connexion in this place, we force a meaning upon it. The original word κοιταις, signifies whoredoms, and prostitution of every kind.

*And wantonness*] Ασελγειαις, all manner of *uncleanness*, and *sodomitical* practices.

*Not in strife and envying.*] Μυ επιδι και ζηλω, not in contentions and furious altercations, which must be the consequence of such practices as are mentioned above. Can any man suppose that this address is to the Christians at Rome? That they are charged with practices almost peculiar to the heathens? And practices of the most abandoned and dissolute sort? If those called Christians at Rome were guilty of such acts, there could be no difference, except in profession, between them and the most abominable of the heathens. But it is impossible that such things should be spoken to the followers of Christ; for the very grace that brings repentance enables the penitent to cast aside and abominate all such corrupt and vicious conduct.

The advices to the Christians may be found in the preceding chapter; those at the conclusion of this chapter belong solely to the heathens.

Verse 14. *Put ye on the Lord Jesus*] This is in reference to what is said ver. 13. *Let us put on decent garments*; let us make a different profession, unite with other company; and maintain that profession by a suitable conduct. Putting on, or being clothed with Jesus Christ, signifies receiving and believing the Gospel; and, consequently, taking its maxims for the government of life: having the mind that was in Christ. The ancient Jews frequently use the phrase, putting on the Shechinah, or Divine Majesty, to signify the soul's being clothed with immortality, and rendered fit for glory.

*To be clothed with a person*, is a Greek phrase, signifying to assume the interests of another, to enter into his views, to imitate him,

and be wholly on his side. St. Chrysostom particularly mentions this as a common phrase, *ὁ δὲ δεινὰ τὸν δεινὰ ἐνεδυσάτο*, *such a one hath put on such a one*; i. e. he closely follows and imitates him. So Dionysius Hal. Antiq. lib. xi. page 689. speaking of Appius, and the rest of the Decemviri, says, *οὐκέτι μετρίαζοντες, ἀλλὰ τὸν Ταρκυνιον ἐκείνον ἐνδυσμενοι*, *They were no longer the servants of Tarquin, but they CLOTHED THEMSELVES WITH HIM*: they imitated and aped him in every thing. Eusebius, in his life of Constantine, says the same of his sons, they put on their father; they seemed to enter into his spirit and views, and to imitate him in all things. The mode of speech itself is taken from the custom of stage players; they assumed the name and garments of the person whose character they were to act; and endeavoured as closely as possible to imitate him in their spirit, words, and actions. See many pertinent examples in Kypke.

*And make not provision for the flesh*] By flesh we are here to understand, not only the body, but all the irregular appetites and passions which led to the abominations already recited. No provision should be made for the encouragement and gratification of such a principle as this.

*To fulfil the lusts thereof.*] *Εἰς ἐπιθυμίας*, in reference to its lusts; such as the *καρμοί*, *κοίται*, *μεθαι*, and *ασέλγειαι*, *rioting, drunkenness, prostitutions, and uncleanness*, mentioned ver. 13. to make provision for which the Gentiles lived and laboured, and bought and sold, and schemed and planned; for it was the whole business of their life to gratify the sinful lusts of the flesh. Their philosophers taught them little else; and the whole circle of their deities, as well as the whole scheme of their religion, served only to excite and inflame such passions, and produce such practices.

I. In these four last verses there is a fine metaphor, and it is continued and well sustained in every expression. 1. The apostle considers the state of the Gentiles under the notion of night: a time of darkness, and a time of evil practices. 2. That this night is nearly at an end, the night is far spent. 3. He considers the Gospel as now visiting the Gentiles, and the light of a glorious day about to shine forth on them. 4. He calls those to awake who were in a stupid, senseless state, concerning all spiritual and moral good; and those who were employed in the vilest practices that could debase and degrade mankind. 5. He orders them to cast off the works of darkness, and put on the armour, *οπλα*, the habiliments of light, of righteousness: to cease to do evil: to learn to do well. Here is an allusion to laying aside the night-clothes; and putting on their day-clothes. 6. He exhorts them to this, that they may walk honestly, *εὐσχημένως*, *decently habited*; and not spend their time, waste their substance, destroy their lives, and ruin their souls, in such iniquitous practices as those which he immediately specifies. 7. That they might not mistake his meaning concerning the decent clothing which he exhorts them to walk in, he immediately explains himself by the use of a common form of speech, and says, still following his metaphor, "put on the Lord Jesus Christ:" receive his doctrine, copy his

example, and seek the things which belong to another life ; for the Gentiles thought of little else than making provision for the flesh or body, to gratify its animal desires and propensities.

II. These last verses have been rendered famous in the Christian church, for more than 1400 years, as being the instrument of the conversion of St. Augustin. It is well known that this man was, at first, a Manichean, in which doctrine he continued till the 32d year of his age :—he had frequent conferences and controversies on the Christian religion with several friends, who were Christians ; and with his mother Monica, who was incessant in her prayers and tears for his conversion. She was greatly comforted by the assurance given her by St. Ambrose, bishop of Milan, where her son Augustin was then professor of rhetoric ; that a child of so many prayers and tears could not perish. He frequently heard St. Ambrose preach, and was affected not only by his eloquence, but by the important subjects which he discussed ; but still could not abandon his Manicheanism. Walking one day in a garden with his friend Alypius, who it appears had been reading a copy of St. Paul's Epistle to the Romans, and had left it on a bank near which they then were, (though some say that Augustin was then alone,) he thought he heard a musical voice calling out distinctly, *TOLLE et LEGE ! TOLLE et LEGE ! take up and read ! take up and read !* He looked down, saw the book, took it up, and hastily opening it, the first words that met his eye were these, *Μη καμνεις και μεθυσ, &c. Not in rioting and drunkenness, &c. but put ye on the Lord Jesus Christ.* He felt the import and power of the words, and immediately resolved to become a follower of Christ : he, in consequence, instantly embraced Christianity ; and afterward boldly professed and wrote largely in its defence ; and became one of the most eminent of all the Latin fathers. Such is the substance of the story handed down to us from antiquity, concerning the conversion of St. Augustin. He was made bishop of Hippo, in Africa, in the year 395, and died in that city Aug. 28, 430, at the very time that it was besieged by the Vandals.

III. After what I have said in the notes, I need add nothing on the great political question of subordination to the civil powers ; and of the propriety and expediency of *submitting to every ordinance of man for the Lord's sake*. I need only observe, that it is in things civil this obedience is enjoined : in things religious, God alone is to be obeyed. Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God ; no Christian is bound to obey. Yet, even in this case, as I have already noted, no Christian is authorized to rebel against the civil power ; he must bear the persecution ; and, if needs be, seal the truth with his blood ; and thus become a martyr of the Lord Jesus. This has been the invariable practice of the genuine church of Christ. They committed their cause to Him who judgeth righteously. See farther on this subject on Matt. xxii. 20, &c.



## CHAPTER XIV.

In things indifferent, Christians should not condemn each other, 1. Particularly with respect to different kinds of food, 2—4. And the observation of certain days, 5, 6. None of us should live unto himself, but unto Christ, who lived and died for us, 7—9. We must not judge each other; for all judgment belongs to God, 10—13. We should not do any thing by which a weak brother may be stumbled or grieved; lest we destroy him for whom Christ died, 14—16. The kingdom of God does not consist in outward things, 17, 18. Christians should endeavour to cultivate peace and brotherly affection, and rather deny themselves of certain privileges, than be the means of stumbling a weak brother, 19—21. The necessity of doing all in the spirit of faith, 22, 23.

**H**IM that <sup>a</sup> is weak in the faith receive ye, but <sup>b</sup> not to doubtful disputations.

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<sup>a</sup> Ch. 15. 1, 7. 1 Cor. 8. 9, 11. & 9. 22.—<sup>b</sup> Or, *not to judge his doubtful thoughts.*

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## NOTES ON CHAPTER XIV.

It seems very likely, from this, and the following chapter, that there were considerable misunderstandings between the Jewish and Gentile Christians at Rome, relative to certain customs which were sacredly observed by the one, and disregarded by the other. The principal subject of dispute was, concerning meats and days. The converted Jew, retaining a veneration for the law of Moses, abstained from certain meats, and was observant of certain days; while the converted Gentile, understanding that the Christian religion laid him under no obligations to such ceremonial points, had no regard to either. It appears farther, that mutual censures, and uncharitable judgments, prevailed among them; and that brotherly love, and mutual forbearance, did not generally prevail. The apostle, in this part of his epistle, exhorts, that in such things, not essential to religion; and in which both parties, in their different way of thinking, might have an honest meaning, and serious regard to God, difference of sentiments might not hinder Christian fellowship and love: but that they would mutually forbear each other, make candid allowance, and especially not carry their Gospel liberty so far as to prejudice a weak brother, a Jewish Christian, against the Gospel itself, and tempt him to renounce Christianity. His rules and exhortations are still of great use; and happy would the Christian world be, if they were more generally practised. See Dr. Taylor, who farther remarks, that it is probable St. Paul learnt all these particulars from Aquila and Priscilla, who were lately come from Rome. Acts xviii. 2, 3. and with whom the apostle was familiar for a considerable time. This is very likely, as there is no evidence that he had any other intercourse with the church at Rome.

Verse 1. *Him that is weak in the faith*] By this the apostle most evidently means the converted Jew: who must indeed be weak in the faith, if he considered this distinction of meats and days essential to his salvation.—See on ver. 21.

2 For one believeth that he <sup>a</sup> may eat all things : another, who is weak eateth herbs.

3 Let not him that eateth, despise him that eateth not : and <sup>b</sup> let not him which eateth not, judge him that eateth : for God hath received him.

4 Who art thou that judgest another man's servant ? to

<sup>a</sup> Ver. 14. 1 Cor 10. 25. 1 Tim. 4. 4. Tit. 1. 15.—<sup>b</sup> Col. 2. 16.—<sup>c</sup> James 4. 12.

*Receive ye*] Associate with him : receive him into your religious fellowship ; but when there let all religious altercations be avoided.

*Not to doubtful disputations.*] *Μη τις διακρίσεις διαλογισμῶν*. These words have been variously translated and understood : Dr. Whitby thinks the sense of them to be this, *Not discriminating them by their inward thoughts*. Do not reject any from your Christian communion, because of their particular sentiments on things which are in themselves indifferent. Do not curiously inquire into their religious scruples, nor condemn them on that account. Entertain a brother of this kind rather with what may profit his soul, than with curious disquisitions on speculative points of doctrine. A good lesson for modern Christians in general.

Verse 2. *One believeth that he may eat all things*] He believes that whatsoever is wholesome and nourishing, whether herbs or flesh, whether enjoined or forbidden by the Mosaic law, may be safely and conscientiously used by every Christian.

*Another, who is weak, eateth herbs*] Certain Jews lately converted to the Christian faith, and having as yet little knowledge of its doctrines, believe the Mosaic law relative to the clean and unclean meats, to be still in force ; and therefore, when they are in a Gentile country, for fear of being defiled, avoid flesh entirely, and live on vegetables. And a Jew, when in a heathen country, acts thus, because he cannot tell whether the flesh which is sold in the market, may be of a clean or unclean beast ; whether it may not have been offered to an idol : or whether the blood may have been taken properly from it.

Verse 3. *Let not him that eateth*] The Gentile, who eats flesh, despise him, the Jew, who eateth not flesh, but herbs. *And let not him, the Jew, that eateth not, indiscriminately judge, condemn him, the Gentile, that eateth* indiscriminately flesh or vegetables.

*For God hath received him.*] Both being sincere and upright, and acting in the fear of God, are received as heirs of eternal life, without any difference on account of these religious scruples or prejudices.

Verse 4. *Who art thou that judgest another man's servant ?*] Who has ever given thee the right to condemn the servant of another man, in things pertaining to his own master ? *To his own master he standeth or falleth*. He, not thou, is to judge him ; thy intermeddling in this business, is both rash and uncharitable.

*Yea, he shall be holden up*] He is sincere and upright ; and God

his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand.

5 <sup>a</sup> One man esteemeth one day above another ; another esteemeth every day *alike*. Let every man be <sup>b</sup> fully persuaded in his own mind.

6 He that <sup>c</sup> regardeth <sup>d</sup> the day, regardeth *it* unto the

<sup>a</sup> Gal. 4. 10. Col. 2. 16.—<sup>b</sup> Or, *fully assured*.—<sup>c</sup> Gal. 4. 10.—<sup>d</sup> Or, *observeth*.

*who is able to make him stand*, will uphold him ; and so teach him, that he shall not essentially err. And it is the will of God that such upright though scrupulous persons, should be continued members of his church.

Verse 5. *One man esteemeth one day above another*] Perhaps the word *ἡμέραν*, *day*, is here taken for *time*, *festival*, and such like : in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals ; such as the pass-over, pentecost, feast of tabernacles, new moons, jubilee, &c. The converted Jew still thought these of moral obligation ; the Gentile Christian, not having been bred up in this way, had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God, gave him no such injunctions, consequently, he paid to these no religious regard.

*Another*] The converted Gentile, *esteemeth every day* ; considers that all time is the Lord's ; and that each day should be devoted to the glory of God : and that those festivals are not binding on him.

We add here *alike*, and make the text say, what I am sure was never intended, viz. that there is no distinction of days, not even of the Sabbath ; and that every Christian is at liberty to consider even this day to be holy or not holy, as he happens to be persuaded in his own mind.

That the Sabbath is of lasting obligation may be reasonably concluded from its institution : see the note on Genesis ii. 3. and from its typical reference. All allow that the Sabbath is a type of that rest in glory which remains for the people of God. Now, all types are intended to continue in full force till the antitype, or thing signified, take place ; consequently, the Sabbath will continue in force till the consummation of all things. The word *alike* should not be added ; nor is it acknowledged by any MS. or ancient version.

*Let every man be fully persuaded*] With respect to the propriety or non-propriety of keeping the above festivals, let every man act from the plenary conviction of his own mind : there is a sufficient latitude allowed : all may be fully satisfied.

Verse 6. *He that regardeth the day*] A beautiful apology for mistaken sincerity, and injudicious reformation. Do not condemn the man for what is indifferent in itself : if he keep these festivals, his purpose is to honour God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honour

Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for <sup>a</sup> he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For <sup>b</sup> none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord : and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

9 For <sup>c</sup> to this end Christ both died, and rose, and revived, that he might be <sup>d</sup> Lord both of the dead and living.

10 But why dost thou judge thy brother ? or why dost

<sup>a</sup> 1 Cor. 10. 31. 1 Tim. 4. 3.—<sup>b</sup> 1 Cor. 6. 19, 20. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.—<sup>c</sup> 2 Cor. 5. 15.—<sup>d</sup> Acts 10. 36.

of God, not believing that God has enjoined them ; he does not observe them at all. In like manner, he that eateth any creature of God, which is wholesome and proper for food, gives thanks to God, as the author of all good. And he who cannot eat of all indiscriminately, but is regulated by the precepts in the Mosaic law, relative to clean and unclean meats, also gives God thanks. Both are sincere ; both upright ; both act according to their light ; God accepts both : and they should bear with each other.

Verse 7. *None of us liveth to himself*] The Greek writers use the phrase *ἑαυτῷ ζῆν*, to signify acting according to one's own judgment, following one's own opinion. Christians must act in all things according to the mind and will of God, and not follow their own wills. The apostle seems to intimate, that in all the above cases, each must endeavour to please God ; for he is accountable to him alone for his conduct in these indifferent things. God is our Master, we must live to him ; as we live under his notice, and by his bounty ; and when we cease to live among men, we are still in his hand. Therefore, what we do, or what we leave undone, should be in reference to that eternity which is ever at hand.

Verse 9. *Christ both died and rose*] That we are not our own, but are the Lord's both in life and death, is evident from this, that Christ lived and died, and rose again, that he might be the Lord of the dead and the living ; for his power extends equally over both worlds : separate as well as embodied spirits are under his authority ; and he it is who is to raise even the dead to life : and thus all, throughout eternity, shall live under his dominion.

The clause *καὶ ἀνέστη*, *and rose*, is wanting in several reputable MSS. and certainly is not necessary to the text. Griesbach omits the words, and reads *ἀπέθανε καὶ ἐζήσεν*, *died, and lived* ; of which professor White says, *lectio indubiè genuina* ; “ this reading is indisputably genuine.”



thou set at nought thy brother ? for <sup>a</sup> we shall all stand before the judgment seat of Christ.

11 For it is written, <sup>b</sup> *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

12 So then <sup>c</sup> every one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more : but judge this rather, that <sup>d</sup> no man put a stumblingblock, or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, <sup>e</sup> that

<sup>a</sup> Matt. 25. 31, 32. Acts 10. 42. & 17. 31. 2 Cor. 5. 10. Jude 14, 15.—<sup>b</sup> Isai. 45. 23. <sup>c</sup> Phil. 2. 10.—<sup>d</sup> Matt. 12. 35. Gal. 6. 5. 1 Pet. 4. 5.—<sup>e</sup> 1 Cor. 8. 9, 13. & 10. 32.—Acts 10. 15. Ver. 2. 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

Verse 10. *But why dost thou*] Christian Jew, observing the rites of the Mosaic law : judge, condemn thy brother, Christian Gentile, who does not think himself bound by this law ?

*Or why dost thou*] Christian Gentile, set at nought thy Christian Jewish brother, as if he were unworthy of thy regard, because he does not yet believe that the Gospel has set him free from the rites and ceremonies of the law ?

It is a true saying of Mr. Heylin, on this verse ; the superstitious, are prone to judge ; and those who are not superstitious, are prone to despise.

*We shall all stand before the judgment seat of Christ*] Why should we then judge and condemn each other ? We are accountable to God for our conduct, and shall be judged at his bar ; and let us consider that whatever measure we mete, the same shall be measured unto us again.

Verse 12. *Every one of us shall give account of himself.*] We shall not, at the bar of God, be obliged to account for the conduct of each other—each shall give account of himself : and let him take heed that he be prepared to give up his accounts with joy.

Verse 13. *Let us not, therefore, judge one another any more*] Let us abandon such rash conduct ; it is dangerous ; it is uncharitable : judgment belongs to the Lord, and he will condemn those only, who should not be acquitted.

*That no man put a stumblingblock*] Let both the converted Jew and Gentile consider, that they should labour to promote each other's spiritual interests ; and not be a means of hindering each other in their Christian course : or of causing them to abandon the Gospel, on which, and not on questions of rites and ceremonies, the salvation of their souls depends.

Verse 14. *I know, and am persuaded by the Lord Jesus*] After reasoning so long and so much with these contending parties, on the subject of their mutual misunderstandings : without attempting to

*there is nothing* <sup>a</sup> *unclean of* <sup>b</sup> *itself*: but to him that esteemeth any thing to be <sup>c</sup> *unclean*, to him it is unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not <sup>d</sup> *charitably*. <sup>e</sup> *Destroy not him with thy meat, for whom Christ died.*

<sup>a</sup> Gr. *common*.—<sup>b</sup> 1 Cor. 8. 7, 10.—<sup>c</sup> Gr. *common*.—<sup>d</sup> Gr. *according to charity*.—<sup>e</sup> 1 Cor. 8. 11.

give any opinion, but merely to show them the folly and uncharitableness of their conduct; he now expresses himself fully, and tells them that *nothing is unclean of itself*, and that he has the inspiration and authority of Jesus Christ to say so; for to such an inspiration he must refer in such words as, *I know, and am persuaded by the Lord Jesus*. And yet, after having given them this decisive judgment, through respect to the tender, mistaken conscience of weak believers, he immediately adds, *But to him that esteemeth any thing to be unclean, to him it is unclean*; because if he act contrary to his conscience, he must necessarily contract guilt; for he who acts in opposition to his conscience in one case, may do it in another; and thus even the plain declarations of the word of God may be set aside on things of the utmost importance, as well as the erroneous, though well-intentioned dictates of his conscience, on matters which he makes of the last consequence; though others, who are better taught, know them to be indifferent.

It is dangerous to trifle with conscience, even when erroneous; it should be borne with and instructed; it must be won over, not taken by storm. Its feelings should be respected, because they ever refer to God, and have their foundation in his fear. He who sins against his conscience in things which every one else knows to be indifferent, will soon do it in those things in which his salvation is most intimately concerned. It is a great blessing to have a well-informed conscience; it is a blessing to have a tender conscience, and even a sore conscience is infinitely better than none.

Verse 15. *If thy brother be grieved*] If he think that thou dost wrong, and he is in consequence, stumbled at thy conduct.

*Now walkest thou not charitably*] *κατα αγαπην*, according to love; for, love worketh no ill to its neighbour; but by thy eating some particular kind of meat, on which neither thy life, nor well-being depend: thou workest ill to him by grieving and distressing his mind; and therefore thou breakest the law of God in reference to him, while pretending that thy Christian liberty raises thee above his scruples.

*Destroy not him with thy meat for whom Christ died*] This puts the uncharitable conduct of the person in question in the strongest light; because it supposes that the weak brother may be so stumbled as to fall and perish finally; even the man for whom Christ died. To injure a man in his circumstances is bad; to injure him in his person is worse; to injure him in his reputation is still worse; and

16 <sup>a</sup> Let not then your good be evil spoken of :

17 <sup>b</sup> For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For, he that in these things serveth Christ <sup>c</sup> is acceptable to God, and approved of men.

<sup>a</sup> Ch. 12. 17.—<sup>b</sup> 1 Cor. 8. 8.—<sup>c</sup> 2 Cor. 8. 21.

to injure his soul is worst of all. No wickedness, no malice, can go farther than to injure and destroy the soul : thy uncharitable conduct may proceed thus far ; therefore thou art highly criminal before God.

From this verse we learn that a man for whom Christ died may perish, or have his soul destroyed ; and destroyed with such a destruction as implies perdition. The original is very emphatic, *μη—σκεινεν απολλυε, υπερ ου Χριστος απεθανε*, Christ died in his stead ; do not destroy his soul. The sacrificial death is as strongly expressed as it can be ; and there is no word in the New Testament that more forcibly implies *eternal ruin*, than the verb *απολλυω*, from which is derived the most significant name of the *Devil*. *ὁ Απολλων*, the DESTROYER, the great universal murderer of souls.

Verse 16. *Let not then your good be evil spoken of*] Do not make such a use of your Christian liberty as to subject the Gospel itself to reproach. Whatsoever you do, do it in such a manner, spirit, and time, as to make it productive of the greatest possible good. There are many who have such an unhappy method of doing their good acts, as not only to do little or no good by them, but a great deal of evil. It requires much prudence and watchfulness to find out the proper time of performing even a good action.

Verse 17. *For the kingdom of God*] That holy religion which God has sent from heaven, and which he intends to make the instrument of establishing a counter part of the kingdom of glory among men : see on Matt. iii. 2.

*Is not meat and drink*] It consists not in these outward and indifferent things. It neither particularly enjoins, nor particularly forbids such.

*But righteousness*] Pardon of sin, and holiness of heart and life.

*And peace*] In the soul, from a sense of God's mercy ; peace regulating, ruling, and harmonizing the heart.

*And joy in the Holy Ghost*] Solid, spiritual happiness : a joy which springs from a clear sense of God's mercy ; the love of God being shed abroad in the heart by the Holy Ghost. In a word, it is a happiness brought into the soul by the Holy Spirit, and maintained there by the same influence. This is a genuine counterpart of heaven ; righteousness without sin, peace without inward disturbance, joy without any kind of mental agony, or distressing fear. See the note on Matt. iii. 2.

Verse 18. *For, he that in these things*] The man, whether Jew or Gentile, who in these things, righteousness, peace, and joy in the

19 <sup>a</sup> Let us therefore follow after the things which make for peace, and things wherewith <sup>b</sup> one may edify another.

20 <sup>c</sup> For meat, destroy not the work of God. <sup>d</sup> All things indeed *are* pure ; <sup>e</sup> but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat <sup>f</sup> flesh, nor to drink wine, nor

<sup>a</sup> Psa. 34. 14. Ch. 12. 18.—<sup>b</sup> Ch. 15. 2. 1 Cor. 14. 12. 1 Thess. 5. 11.—<sup>c</sup> Ver. 15.—<sup>d</sup> Matt 15. Ch. 11. Acts 10. 15. Ver. 14. Tit. 1. 15.—<sup>e</sup> 1 Cor. 8. 9, 10, 11, 12.—<sup>f</sup> 1 Cor. 8. 13.

Holy Ghost, serveth Christ, acts according to his doctrine, is acceptable to God, for he has not only the form of godliness in thus serving Christ, but he has the power, the very spirit and essence of it, in having righteousness, and peace, and joy in the Holy Ghost ; and therefore the whole frame of his mind, as well as his acts, must be acceptable to God.—And approved of men : for although religion may be persecuted, yet the righteous man, who is continually labouring for the public good, will be generally esteemed. This was a very common form of speech among the Jews ; that he who was a conscientious observer of the law, was pleasing to God, and approved of men.—See several examples in Schoettgen.

Verse 19. *Let us therefore follow*] Far from contending about meats, drinks, and festival times, in which it is not likely that the Jews and Gentiles will soon agree ; let us endeavour to the utmost of our power, to promote peace and unanimity, that we may be instrumental in edifying each other ; in promoting religious knowledge and piety, instead of being stumblingblocks in each other's way.

Verse 20. *For meat, destroy not the work of God*] Do not hinder the progress of the Gospel, either in your own souls, or in those of others, by contending about lawful or unlawful meats. And do not destroy the soul of thy Christian brother, ver. 15. by offending him so as to induce him to apostatize.

*All things indeed are pure*] This is a repetition of the sentiment delivered, ver. 14. in different words. Nothing that is proper for aliment, is unlawful to be eaten : but it is evil for that man who eateth with offence ; the man who either eats contrary to his own conscience, or so as to grieve and stumble another, does an evil act ; and however lawful the thing may be in itself, his conduct does not please God.

Verse 21. *It is good neither to eat flesh, &c.*] The spirit and self-denying principles of the Gospel teach us, that we should not only avoid every thing in eating or drinking which may be an occasion of offence or apostasy to our brethren, but even to lay down our lives for them, should it be necessary.

*Whereby thy brother stumbleth*] Προσκοπται, from προς, against, and κοπτα, to strike, to hit the foot against a stone in walking, so as to halt, and be impeded in one's journey. It here means spiritually, any thing by which a man is so perplexed in his mind, as to be pre-



*any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. <sup>a</sup> Happy is he that condemneth not himself in that thing which he alloweth.

<sup>a</sup> 1 John 3. 21.

vented from making due progress in the divine life. Any thing by which he is caused to halt, to be indecisive, and undetermined; and under such an influence no man has ever yet grown in grace, and in the knowledge of Jesus Christ.

*Or is offended*] Η σκανδαλιζεται, from σκανδαλον, a *stumbling-block*; any thing by which a person is caused to fail, especially into a snare, trap, or gin. Originally the word signified the piece of wood, or key in a trap, which being trodden on, caused the animal to fall into a pit, or the trap to close upon him. In the New Testament it generally refers to total apostasy from the Christian religion, and this appears to be its meaning in this place.

*Or is made weak*.] Η ασθενει, from α, *negative*, and σθενος, *strength*, without mental vigour; without power sufficiently to distinguish between right and wrong, good and evil, lawful and unlawful. To get under the dominion of an erroneous conscience, so as to judge that to be evil or unlawful which is not so. The two last terms are omitted by two excellent MSS. (the Codex Alexandrinus and the Codex Ephraim,) by the Syriac of Erpen, the Coptic and the Æthiopic, and by some of the primitive Fathers. It is very likely that they were added by some early hand by way of illustration. Griesbach has left them in the text with a note of doubtfulness.

Verse 22. *Hast thou faith*] The term faith seems to signify, in this place, a full persuasion in a man's mind that he is right, that what he does is lawful, and has the approbation of God and his conscience. Dr. Taylor has a judicious note on this passage. "There is no necessity," says he, "for reading the first clause interrogatively; and it seems to be more agreeable to the structure of the Greek, to render it, *thou hast faith*; as if he had said, 'I own thou hast a right persuasion.' Farther, there is an anadiplosis in εχουσ, and εχε the first simply signifies *thou hast*, the latter, *hold fast*. Thou hast a right persuasion concerning thy Christian liberty; and I advise thee to hold that persuasion steadfastly, with respect to thyself, in the sight of God. Εχω, *have*, has frequently this emphatical signification. See Matt. xxv. 29," &c.

*Happy is he that condemneth not*, &c.] That man only can enjoy peace of conscience who acts according to the full persuasion which God has given him of the lawfulness of his conduct; whereas, he must be miserable who allows himself in the practice of any thing for which his conscience upbraids and accuses him. This is a most excellent maxim, and every genuine Christian should be careful to try every part of his conduct by it. If a man have not peace in his own

23 And he that <sup>a</sup> doubteth is damned if he eat, because *he eateth* not of faith : for <sup>b</sup> whatsoever is not of faith is sin.

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<sup>a</sup> Or, discerneth and putteth a difference between meats.—<sup>b</sup> Tit. 1. 15.

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bosom, he cannot be happy ; and no man can have peace who sins against his conscience. If a man's passions or appetite allow or instigate him to a particular thing, let him take good heed that his conscience approve what his passions allow : and that he live not the subject of continual self-condemnation and reproach. Even the man who had the too scrupulous conscience, had better, in such matters as are in question, obey its erroneous dictates, than violate this moral feeling, and live only to condemn the actions he is constantly performing.

Verse 23. *And he that doubteth*] This verse is a necessary part of the preceding, and should be read thus, *But he that doubteth is condemned if he eat, because he eateth not of faith.* The meaning is sufficiently plain. He that feeds on any kind of meats prohibited by the Mosaic law, with the persuasion in his mind that he may be wrong in so doing, is condemned by his conscience for doing that which he has reason to think God has forbidden.

*For whatsoever is not of faith is sin.*] Whatever he does, without a full persuasion of its lawfulness, (see ver. 22.) is to him sin, for he does it under a conviction that he may be wrong in so doing. Therefore, if he make a distinction in his own conscience between different kinds of meats, and yet eats of all indifferently, he is a sinner before God ; because he eats either through false shame, base compliance, or an unbridled appetite ; and any of these is, in itself, a sin against the sincerity, ingenuousness, and self-denying principles of the Gospel of Christ.

Some think that these words have a more extensive signification, and that they apply to all who have not true religion and faith in our Lord Jesus Christ ; every work of such persons being sinful in the sight of a holy God, because it does not proceed from a pure motive. On this ground our church says, Artic. xiii. “ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they are not of faith in Jesus Christ ; yea, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.” To this we may add, that without faith it is impossible to please God ; every thing is wrong where this principle is wanting.

There are few readers who have not remarked that the three last verses of this epistle, (chap. xvi. 25, 26, 27.) appear to stand in their present place without any obvious connexion ; and apparently after the epistle is concluded. And it is well known to critics, that two MSS. in uncial letters, the Cod. A. and I. with upwards of 100 others, together with the Slavonic, the latter Syriac and Arabic, add those verses at the end of the 14th chapter. The transposition is acknowledged by Cyril, Chrysostom, Theodoret, (Ecumenius, Theo-

phylact, Theodulus, Damascenus, and Tertullian, see Wetstein. Griesbach inserts them at the end of this chapter as their proper place; and most learned men approve of this transposition. It may be necessary to repeat the words here, that the reader may see with what propriety they connect with the subject which terminates the fourteenth chapter as it now stands. Chap. xiv. ver. 23. *And he that doubteth is condemned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.*

Chap. xvi. ver. 25. *Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began.*

Verse 26. *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;)*

Verse 27. *To God only wise be glory through Jesus Christ for ever. Amen.* Chap. xv. 1. *We then that are strong, ought to bear the infirmities of the weak, &c.*

These words certainly connect better with the close of the 14th chapter, and the beginning of the 15th, than they do with the conclusion of the 16th, where they are now generally found: but I shall defer my observations upon them till I come to that place, with only this remark, that the stablishing, mentioned chap. xiv. ver. 25. corresponds well with the doubting, chap. xiv. ver. 23. and indeed the whole matter of these verses agrees so well with the subject so largely handled in the preceding chapter, that there can be very little doubt of their being in their proper place, if joined to the end of this chapter, as they are in the preceding MSS. and Versions.

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## CHAPTER XV.

The strong should bear the infirmities of the weak, and each strive to please, not himself, but his neighbour, after the example of Christ, 1—3. Whatsoever was written in old times, was written for our learning, 4. We should be of one mind, that we might, with one mouth, glorify God, 5, 6. We should accept each other as Christ has accepted us, 7. Scriptural proofs that Jesus Christ was not only the Minister of the circumcision, but came also for the salvation of the Gentiles, 8—12. The God of hope can fill us with all peace and joy in believing, 13. Character of the church at Rome, 14. The reason why the apostle wrote so boldly to the church in that city—what God had wrought by him, and what he purposed to do, 15—24. He tells them of his intended journey to Jerusalem, with a contribution to the poor saints—a sketch of this journey, 25—29. He commends himself to their prayers, 30—33.

**W**E<sup>a</sup> then that are strong ought to bear the<sup>b</sup> infirmities of the weak, and not to please ourselves.

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<sup>a</sup> Gal. 6. 1.—<sup>b</sup> Ch. 14. 1.

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### NOTES ON CHAPTER XV.

Verse 1. *We then, that are strong]* The sense of this verse is supposed to be the following. We, Gentile Christians, who perfectly

2 <sup>a</sup> Let every one of us please *his* neighbour for *his* good to <sup>b</sup> edification.

3 <sup>c</sup> For, even Christ pleased not himself; but, as it is written, <sup>d</sup> The reproaches of them that reproached thee fell on me.

4 For, <sup>e</sup> whatsoever things were written aforetime were

<sup>a</sup> 1 Cor. 9. 19, 22. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.—<sup>b</sup> Ch. 14. 19.—<sup>c</sup> Matt. 26. 39. John 5. 30. & 6. 38.—<sup>d</sup> Psa. 69. 9.—<sup>e</sup> Ch. 4. 23, 24. 1 Cor. 9. 9, 10. & 10. 11. 2 Tim. 3. 16, 17.

understand the nature of our Gospel liberty, not only lawfully may, but are bound in duty to bear any inconveniences that may arise from the scruples of the weaker brethren, and to ease their consciences by prudently abstaining from such indifferent things as may offend and trouble them; and not take advantage from our superior knowledge to make them submit to our judgment.

Verse 2. *Let every one of us please his neighbour*] For it should be a maxim with each of us to do all in our power to please our brethren; and especially in those things in which their spiritual edification is concerned. Though we should not indulge men in mere whims and caprices, yet we should bear with their ignorance and their weakness; knowing that others had much to bear with from us before we came to our present advanced state of religious knowledge.

Verse 3. *For, even Christ pleased not himself*] Christ never acted as one who sought his own ease or profit; he not only bore with the weakness, but with the insults of his creatures; as it is written in Psalm lxxix. 9. *The reproaches of them that reproached thee fell upon me.* I not only bore their insults, but bore the punishment due to them for their vicious and abominable conduct. That this Psalm refers to the Messiah and his sufferings for mankind, is evident not only from the quotation here, but also from John xix. 28, 29. when our Lord's receiving the vinegar during his expiatory suffering, is said to be a fulfilling of the Scripture, viz. of verse 22. of this very psalm: and his cleansing the temple, John ii. 15—17. is said to be a fulfilment of verse 9. *For the zeal of thy house hath eaten me up*, the former part of which verse the apostle quotes here.

Verse 4. *For, whatsoever things were written aforetime*] This refers not only to the quotation from the 69th Psalm, but to all the Old Testament scriptures; for it can be to no other scriptures that the apostle alludes. And from what he says here of them, we learn that God had not intended them merely for those generations in which they were first delivered: but for the instruction of all the succeeding generations of mankind. *That we through patience and comfort of the Scriptures*: That we, through those remarkable examples of patience exhibited by the saints and followers of God, whose history is given in those Scriptures; and the comfort which they derived from God, in their patient endurance of sufferings brought upon them through their faithful attachment to truth and righteousness, might



written for our learning : that we, through patience and comfort of the scriptures, might have hope.

5 <sup>a</sup> Now, the God of patience and consolation grant you to be likeminded one towards another <sup>b</sup> according to Christ Jesus :

6 That ye may, <sup>c</sup> with one mind *and* one mouth, glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore <sup>d</sup> receive ye one another, <sup>e</sup> as Christ also received us to the glory of God.

<sup>a</sup> Ch. 12. 16. 1 Cor. 1. 10. Phil. 3. 16.—<sup>b</sup> Or, *after the example of*.—<sup>c</sup> Acts 4. 24, 32.—<sup>d</sup> Ch. 14. 1, 3.—<sup>e</sup> Ch. 5. 2.

have hope ; that we shall be upheld and blessed as they were ; and our sufferings become the means of our greater advances in faith and holiness ; and consequently our hope of eternal glory be the more confirmed. Some think that the word *παράκλησις*, which we translate *comfort* should be rendered *exhortation* ; but there is certainly no need here to leave the *usual* acceptation of the term, as the word *comfort* makes a regular and consistent sense with the rest of the verse.

Verse 5. *Now, the God of patience and consolation*] May that God who endued them with patience, and gave them the consolation that supported them in all their trials and afflictions ; grant you to be likeminded, give you the same mode of thinking, and the same power of acting towards each other, according to the example of Christ.

Verse 6. *That ye, Jews and Gentiles, with one mind*] Thinking the same things, and bearing with each other after the example of Christ ; and one mouth, in all your religious assemblies, without jarring or contentions : glorify God, for calling you into such a state of salvation, and showing himself to be your loving, compassionate Father, as he is the Father of our Lord Jesus Christ.

It is very likely that the apostle refers here to religious acts in public worship, which might have been greatly interrupted by the dissensions between the converted Jews and the converted Gentiles : these differences he labours to compose ; and after having done all that was necessary in the way of instruction and exhortation, he now pours out his soul to God, who alone could rule and manage the heart ; that he would enable them to think the same things, to be of the same judgment, and that all feeling their obligation to him, they might join in the sweetest harmony in every act of religious worship.

Verse 7. *Wherefore, receive ye one another*] *Προσλαμβάνεσθε*, have the most affectionate regard for each other ; and acknowledge each other as the servants and children of God Almighty.

*As Christ also received us*] *Καθως και ο Χριστος προσελαβετο ημας*. In the same manner, and with the same cordial affection as Christ has received us into communion with himself ; and has made us partakers of such inestimable blessings, condescending to be present

8 Now I say that <sup>a</sup> Jesus Christ was a minister of the circumcision for the truth of God, <sup>b</sup> to confirm the promises *made* unto the fathers :

9 And <sup>c</sup> that the Gentiles might glorify God for *his* mercy ; as it is written, <sup>b</sup> For this cause I will confess to thee among the Gentiles, and sing unto thy name.

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<sup>a</sup> Matt. 15. 24. John 1. 11. Acts 3. 25, 26. & 13. 46.—<sup>b</sup> Ch. 3. 3. 2 Cor. 1. 20.—  
<sup>c</sup> John 10. 16. Ch. 9. 23.—<sup>d</sup> Psa. 18. 49.

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in all our assemblies. And as Christ has received us thus to the glory of God ; so should we, Jews and Gentiles, cordially receive each other, that God's glory may be promoted by our harmony and brotherly love.

Verse 8. *Jesus Christ was a minister of the circumcision*] To show the Gentiles the propriety of bearing with the scrupulous Jews, he shows them here, that they were under the greatest obligations to this people ; to whom, in the days of his flesh, Jesus Christ confined his ministry ; giving the world to see, that he allowed the claim of the Jews as having the first right to the blessings of the Gospel. And he confined his ministry thus to the Jews, to confirm the truth of God, contained in the promises made unto the patriarchs ; for God had declared that thus it should be ; and Jesus Christ, by coming according to the promise, has fulfilled this truth, by making good the promises : therefore salvation is of the Jews, as a kind of right, conveyed to them through the promises made to their fathers. But this salvation was not exclusively designed for the Jewish people ; as God by his prophets had repeatedly declared.

Verse 9. *And that the Gentiles might glorify God for his mercy*] As the Jews were to glorify God for his truth ; so the Gentiles were to glorify God for his mercy. The Jews received the blessings of the Gospel by right of promise ; which promise God had most punctually and circumstantially fulfilled. The Gentiles had received the same Gospel, as an effect of God's mere mercy, having no right, in consequence of any promise or engagement made with any of their ancestors ; though they were originally included in the covenant made with Abraham : and the prophets had repeatedly declared that they should be made equal partakers of those blessings with the Jews themselves ; as the apostle proceeds to prove.

*I will confess to thee among the Gentiles*] This quotation is taken from Psalm xviii. 49. and shows that the Gentiles had a right to glorify God for his mercy to them ; and we shall see the strength of this saying farther, when we consider a maxim of the Jews delivered in *Megillah*, fol. 14. "From the time that the children of Israel entered into the promised land, no Gentile had any right to sing a hymn of praise to God. But after that the Israelites were led into captivity, then the Gentiles began to have a right to glorify God." Thus the Jews themselves confess that the Gentiles have a right to glorify God ; and this, on account of being made partakers of his

10 And again he saith, <sup>a</sup> Rejoice ye Gentiles, with his people.

11 And again, <sup>b</sup> Praise the Lord all ye Gentiles ; and laud him, all ye people.

12 And again Esaias saith, <sup>c</sup> There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

13 Now, the God of hope fill you with all <sup>d</sup> joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

<sup>a</sup> Deut. 32. 43.—<sup>b</sup> Psal. 117. 1.—<sup>c</sup> Isa. 11. 1, 10. Rev. 5. 5. & 22. 16.—<sup>d</sup> Ch. 12. 12. & 14. 17.

grace and mercy. And if, says *Schoettgen*, we have a right to glorify God ; then it follows that our worship must be pleasing to him : and if it be pleasing to him, then it follows, that this worship must be good ; otherwise God could not be pleased with it.

Dr. *Taylor* gives a good paraphrase of this and the three following verses. As you Jews glorify God for his truth, so the Gentiles have a right to join with you in glorifying God for his mercy. And you have Scripture authority for admitting them to such fellowship : for instance, David says, Psal. xviii. 49. *Therefore will I give thanks unto thee, O Lord, among the Gentiles ; and sing praises unto thy name.* And again, Moses himself says, in Deut. chap. xxxii. 43. *Rejoice, O ye Gentiles, with his people.* And again, it is evident, from Psal. cxviii. that praise to God is not to be confined to the Jews only ; but that all people, as they all share in his goodness, should also join in thanks to their common benefactor ; *O praise the Lord, all ye nations, (Gentiles) praise him all ye people ; for his merciful kindness is great toward us ; and the truth of the Lord endureth for ever.* Again, the prophet Isaiah expressly and clearly declares, chap. xi. ver. 10. *There shall be a root of Jesse, (that is the Messiah,) and he shall rise to reign over the Gentiles, and in him shall the Gentiles hope ;* ἐλπίουσι. And thus the apostle proves both to the Jews and to the Gentiles, who were probably unwilling to join with each other in religious fellowship ; that they had both an equal right to glorify God ; being equally interested in his mercy, goodness, and truth : and that, from the evidence of the above Scriptures, the Gentiles had as much right to hope in Christ, for the full enjoyment of his kingdom, as the Jews had ; and taking occasion from the last word hope, ἐλπίουσι, which we improperly translate *trust*, he pours out his heart in the following affectionate prayer.

Verse 13. *Now, the God of hope, &c.]* Ὁ θεὸς τῆς ἐλπίδος, *may the God of this hope*, that God who caused both Jews and Gentiles to hope that the gracious promises which he made to them should be fulfilled ; and who, accordingly, has fulfilled them in the most punctual and circumstantial manner :—

14 And <sup>a</sup> I myself also am persuaded of you, my brethren, that ye also are full of goodness, <sup>b</sup> filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, <sup>c</sup> because of the grace that is given to me of God,

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<sup>a</sup> 2 Pet. 1. 12. 1 John 2. 21.—<sup>b</sup> 1 Cor. 8. 1, 7, 10.—<sup>c</sup> Ch. 1. 5. & 12. 3. Gal. 1. 15. Eph. 3. 7, 8.

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*Fill you with all joy*] Give you true spiritual happiness; peace in your own hearts, and unity among yourselves; in believing, not only the promises which he has given you, but believing in Christ Jesus, in whom all the promises are yea and amen.

*That ye may abound in hope*] That ye may be excited to take more enlarged views of the salvation which God has provided for you, and have all your expectations fulfilled by the power of the Holy Ghost, enabling you to hope and believe; and then sealing the fulfilment of the promises upon your hearts.

Verse 14. *And I—am persuaded of you*] This is supposed to be an address to the Gentiles: and it is managed with great delicacy; he seems to apologize for the freedom he had used in writing to them; which he gives them to understand proceeded from the authority he had received by his apostolical office; the exercise of which office respected them particularly. So they could not be offended, when they found themselves so particularly distinguished.

*Ye—are full of goodness*] Instead of *αγαθωσύνης*, *goodness*, some MSS. of good repute, have *αγάπης*, *love*. In this connexion both words seem to mean nearly the same thing. They were so full of goodness and love, that they were disposed, of themselves, to follow any plan that might be devised, in order to bring about the most perfect understanding between them and their Jewish brethren.

*Filled with all knowledge*] So completely instructed in the mind and design of God, relative to their calling, and the fruit which they were to bring forth to the glory of God; that they were well qualified to give one another suitable exhortations on every important point.

Instead of *αλλήλους*, *one another*, several MSS. have *αλλους*, *others*; which gives a clearer sense; for if they were all filled with knowledge, there was little occasion for them to admonish one another: but by this they were well qualified to admonish others; to impart the wisdom they had to those who were less instructed.

Verse 15. *Nevertheless—I have written*] Notwithstanding I have this conviction of your extensive knowledge in the things of God, I have made bold to write to you *in some sort*, *απο μερους*, *to a party* among you, as some learned men translate the words, who stand more in need of such instructions than the others; and I do this, *because of the grace*, *δια την χριν*, *because of the office* which I



16 That <sup>a</sup> I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the <sup>b</sup> offering <sup>c</sup> up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have, therefore, whereof I may glory through Jesus Christ <sup>d</sup> in those things which pertain to God.

18 For I will not dare to speak of any of those things <sup>e</sup> which Christ hath not wrought by me, <sup>f</sup> to make the Gentiles obedient by word and deed,

19 <sup>g</sup> Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

<sup>a</sup> Ch. 11. 13. Gal. 2. 7, 8, 9. 1 Tim. 2. 7. 2 Tim. 1. 11. Phil. 2. 17.—<sup>b</sup> Or, *sacrificing*.—<sup>c</sup> Isai. 66. 20. Phil. 2. 17.—<sup>d</sup> Hebr. 5. 1.—<sup>e</sup> Acts 21. 19. Gal. 2. 8.—<sup>f</sup> Ch. 1. 5. & 16. 26.—<sup>g</sup> Acts 19. 11. 2 Cor. 12. 12.

have received from God ; namely, to be the apostle of the Gentiles. This authority gave him full right to say, advise, or enjoin any thing which he judged to be of importance to their spiritual interests. This subject he pursues farther in the following verse.

Verse 16. *Ministering the Gospel of God*] *ἰεροῦργον*, acting as a priest. Here is a plain allusion, says Dr. Whitby, to the Jewish sacrifices offered by the priest, and sanctified, or made acceptable by the *libamen* offered with them. For he compares himself, in preaching the Gospel, to the priest performing his sacred functions, preparing his sacrifice to be offered. The Gentiles converted by him and dedicated to the service of God, are his sacrifices and oblation. The Holy Spirit is the *libamen* poured upon this sacrifice, by which it was sanctified, and rendered acceptable to God. The words of Isaiah, lxvi. 20. *And they shall bring all your brethren for an OFFERING unto the Lord, out of all NATIONS*, might have suggested the above idea to the mind of the apostle.

Verse 17. *I have therefore, whereof I may glory*] Being sent of God on this most honourable and important errand, I have matter of great exultation, not only in the honour which he has conferred upon me ; but in the great success with which he has crowned my ministry.

Verse 18. *For I will not dare to speak*] If the thing were not as I have stated it, I would not dare to arrogate to myself honours which did not belong to me. But God has made me the apostle of the Gentiles ; and the conversion of the Gentiles is the fruit of my ministry ; Christ having wrought by me, for this purpose.

*By word and deed*] *Λόγῳ καὶ ἔργῳ*. These words may refer to the doctrines which he taught ; and to the miracles which he wrought among them. So they became obedient to the doctrines, on the evidence of the miracles with which they were accompanied.

Verse 19. *Through mighty signs and wonders*] This more fully explains the preceding clause :—through the power of the Holy

20 Yea, so have I strived to preach the Gospel, not where Christ was named, \*lest I should build upon another man's foundation :

21 But as it is written, <sup>d</sup> To whom he was not spoken of,

<sup>a</sup> 2 Cor. 10. 15, 16.—<sup>b</sup> Isai. 52. 15.

Ghost, he was enabled to work among the Gentiles mighty signs and wonders ; so that they were fully convinced that both his doctrine and mission were divine ; and therefore they cheerfully received the Gospel of the Lord Jesus.

*Round about unto Illyricum*] Among ancient writers, this place has gone by a great variety of names, Illyria, Illyrica, Illyricum, Illyris, and Illyrium. It is a country of Europe, extending from the Adriatic gulf to Pannonia ; according to Ptolemy, it extended from the river Arsia, to the river Drinius, thus including Liburnia on the west, and Dalmatia on the east. Its precise limits have not been determined by either ancient or modern geographers. It seems, according to an inscription in Gruter, to have been divided by Augustus into two provinces, the upper and lower. It now forms part of Croatia, Bosnia, Istria, and Slavonia. When the apostle says that he preached the Gospel from Jerusalem round about to Illyricum, he intends his land journies chiefly ; and by looking at the map annexed to the Acts of the Apostles, the reader will see that from Jerusalem the apostle went round the eastern coast of the Mediterranean Sea, and that he passed through Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia ; besides the isles of Cyprus and Crete. And no doubt he visited many other places which are not mentioned in the New Testament.

*I have fully preached the Gospel*] Περὶ πληρώσασθαι τὸ εὐαγγέλιον, *I have successfully preached* : I have not only proclaimed the word, but made converts, and founded churches. See the note on Matt. v. 17. where this sense of the word πληρῶν, is noticed ; for it signifies not only fully or perfectly, but also to teach with prosperity and success.

Verse 20. *So have I strived to preach the Gospel*] Οὕτω δὲ φιλοτιμουμένον, for I have considered it my honour to preach the Gospel where that Gospel was before unknown. This is the proper import of the word φιλοτιμεισθαι, from φίλος, a friend, and τιμή, honour. As I am not ashamed of the Gospel of Christ, so I esteem it an honour to preach it : and especially to proclaim it among the heathen : not building on another man's foundation, not watering what another apostle had planted ; but cheerfully exposing myself to all kinds of dangers and hardships, in order to found new churches.

Verse 21. *But as it is written*] These words quoted from Isa. lii. 15. the apostle applies to his own conduct ; not that the words themselves predicted what Paul had done, but that he endeavoured

they shall see : and they that have not heard shall understand.

22 For which cause also <sup>a</sup> I have been <sup>b</sup> much hindered from coming to you.

23 But now having no more place in these parts, and <sup>c</sup> having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain, I will come to you : for I <sup>d</sup> trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled <sup>e</sup> with your *company*.

<sup>a</sup> Ch. 1. 13. 1 Thess. 2. 17, 18.—<sup>b</sup> Or, *many ways*, or *oftentimes*.—<sup>c</sup> Acts 19. 21. Ver. 32. Ch. 1. 11.—<sup>d</sup> Acts 15. 3.—<sup>e</sup> Gr. *with you*. Ver. 32.

to fulfil such a declaration by his manner of preaching the Gospel to the heathen.

Verse 22. *For which cause, &c.*] My considering it a point of honour to build on no other man's foundation, and finding that the Gospel has been long ago planted at Rome, I have been prevented from going thither, purposing rather to spend my time and strength in preaching where Christ has not as yet been proclaimed.

Verse 23. *But—having no more place in these parts*] Having nothing farther at present that I can do ; for *τοπον εχειν* signifies not merely to *have a place of residence*, or the like, but *convenience, opportunity* ; which is a frequent meaning of the phrase among the best Greek writers : having no large place or city, where Christianity has not yet been planted, in which I can introduce the Gospel. The apostle was then at Corinth ; and, having evangelized all those parts, he had no opportunity of breaking up any new ground.

Verse 24. *Whensoever I take my journey into Spain*] Where it is very likely the Gospel had not yet been planted ; though legendary tales inform us, that St. James had planted the Gospel there long before this time ; and had founded many bishoprics ! But this is as unfounded as it is ridiculous and absurd : for nothing like what is now termed a bishopric, nor even a parish, was founded for many years after this. An itinerant preacher might with more propriety say travelling circuits were formed, rather than bishoprics. Whether the apostle ever fulfilled his design of going to Spain, is unknown ; but there is no evidence whatever that he did ; and the presumption is, that he did not undertake this voyage. Antiquity affords no proof that he fulfilled his intention.

*I will come to you*] *Ελευσμαι πρὸς υμᾶς* ; these words are wanting in almost every MS. of note : and in the Syriac of Erpen, Coptic, Vulgate, Æthiopic, Armenian, and Itala. If the first clause of this verse be read in connexion with the latter clause of the preceding, it will fully appear that this rejected clause is useless. Having a great desire, these many years, to come unto you, whensoever I take my journey into Spain ; for I trust to see you in my journey, &c.

25 But now <sup>a</sup> I go unto Jerusalem to minister unto the saints.

26 For <sup>b</sup> it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

<sup>a</sup> Acts 19. 21. & 20. 22. & 24. 17.—<sup>b</sup> 1 Cor. 16, 1, 2. 2 Cor. 8. 1. & 9. 2, 12.

*Somewhat filled with your company.*] The word ἐμπλησθω, which we translate *filled*, would be better rendered *gratified*; for ἐμπλησθῆναι, signifies to be *satisfied*, to be *gratified*, and to *enjoy*. ÆLIAN. *Hist. Anim.* lib. v. c. 21. speaking of the peacock spreading out his beautiful plumage, says εἰς τὰς ἐμπλησθῆναι τῆς θεας τῶν παγεσῶτα. “He readily permits the spectator to *gratify himself* by viewing him.” And Maximus Tyrius, *Dissert.* 41. page 413. “That he may behold the heavens, καὶ ἐμπλησθῇ λαμπροῦ φωτός, and be *gratified* with the splendour of the light.” Homer uses the word in the same sense—

Ἡ δ' ἐμευοῦδε περ υἱὸς ἐνὶ πλῆσθῆναι ἀκοίτῃς  
Ὀφθαλμοῖσιν εἶσε.

*Odys.* lib. xi. ver. 451.

“But my wife never suffered my eyes to be delighted with my son.”

The apostle, though he had not the honour of having planted the church at Rome; yet expected much gratification from the visit which he intended to pay them.

Verse 25. *Now I go unto Jerusalem*] From this and the two following verses, we learn that the object of his journey to Jerusalem was to carry a contribution made among the Gentile Christians of Macedonia and Achaia, for relief of the poor Jewish Christians at Jerusalem. About this business he had taken great pains, as appears from 1 Cor. xvi. 1—4. 2 Cor. viii. and ix. chapters. His design in this affair is very evident, from 2 Cor. ix. 12, 13. where he says, The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whilst, by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ; and for your liberal distribution unto them, and unto all men. The apostle was in hopes that this liberal contribution, sent by the Gentile Christians, who had been converted by St. Paul's ministry, would engage the affections of the Jewish Christians, who had been much prejudiced against the reception of the Gentiles into the church without being previously obliged to submit to the yoke of the law. He wished to establish a coalition between the converted Jews and Gentiles; being sensible of its great importance to the spread of the Gospel; and his procuring this contribution, was one laudable device to accomplish this good end. And this shows why he so earnestly requests the prayers of the Christians at Rome; that his service, which he had for Jerusalem, might be accepted of the saints. See Dr. Taylor.



27 It hath pleased them verily : and their debtors they are. For, <sup>a</sup> if the Gentiles have been made partakers of their spiritual things, <sup>b</sup> their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them <sup>c</sup> this fruit, I will come by you into Spain.

29 <sup>d</sup> And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and <sup>e</sup> for the love of the Spirit, <sup>f</sup> that ye strive together with me in *your* prayers to God for me.

31 <sup>g</sup> That I may be delivered from them that <sup>h</sup> do not be-

<sup>a</sup> Ch. 11. 17.—<sup>b</sup> 1 Cor. 9. 11. Gal. 6. 6.—<sup>c</sup> Phil. 4. 17.—<sup>d</sup> Ch. 1. 11.—<sup>e</sup> Phil. 2. 1.—<sup>i</sup> 2 Cor. 1. 11. Col. 4. 12.—<sup>g</sup> Phil. 2. 1.—<sup>i</sup> 2 Thess. 3. 2.—<sup>b</sup> Or, *are disobedient*.

Verse 27. *For, if the Gentiles have been made partakers, &c.*] It was through, and by means of the Jews, that the Gentiles were brought to the knowledge of God, and the Gospel of Christ. These were the spiritual things which they had received : and the pecuniary contribution was the carnal things which the Gentiles were now returning.

Verse 28. *When, therefore, I have performed this*] Service ; and have sealed, faithfully delivered up to them, this fruit of the success of my ministry, and of your conversion to God ; I will come by you into Spain : this was in his desire : he had fully purposed it, if God should see meet to permit him ; but it does not appear that he ever went. See ver. 24.

Verse 29. *In the fulness of the blessing of the Gospel of Christ*] The words *του ευαγγελιου του*, *of the Gospel*, are wanting in almost every MS. of importance. Griesbach has left them out of the text. There is no doubt they should be omitted. The fulness of the blessing of Christ, is really more than the fulness of the blessing of the Gospel of Christ. He hoped to come to them not only with the blessing of the Gospel, but endued with the gifts and graces of the Lord Jesus himself : which he was now a constant instrument in the hand of God, to dispense among those who were converted to the Christian faith.

Verse 30. *For the love of the Spirit*] By that love of God which the Holy Spirit sheds abroad in your hearts.

*That ye strive together*] *Συζητῶνισασθαι*, *that ye agonize with me*. He felt that much depended on the success of his present mission to the Christians at Jerusalem ; and their acceptance of the charitable contribution which he was bringing with him in order to conciliate them to the reception of the Gentiles into the church of God, without obliging them to submit to circumcision.

Verse 31. *That I may be delivered from them that do not believe*]

lieve in Judea ; and that <sup>a</sup> my service which *I have* for Jerusalem, may be accepted of the saints.

32 <sup>b</sup> That I may come unto you with joy <sup>c</sup> by the will of God, and may with you be <sup>d</sup> refreshed.

33 <sup>e</sup> Now the God of peace *be* with you all. Amen.

<sup>a</sup> 2 Cor. 8. 4.—<sup>b</sup> Ch. 1. 10.—<sup>c</sup> Acts 18. 21. 1 Cor. 4. 19. James 4. 15.—<sup>d</sup> 1 Cor. 16. 18. 2 Cor. 7. 13. 2 Tim. 1. 16. Philem. 7. 20.—<sup>e</sup> Ch. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. 2 Thess. 3. 16. Heb. 13. 20.

He knew that his countrymen, who had not received the Gospel, lay in wait for his life ; and, no doubt, they thought they should do God service by destroying him : not only as an apostate, in their apprehension, from the Jewish religion ; but as one who was labouring to subvert and entirely destroy it.

*And that my service*] *διακονία* ; but several eminent MSS. read *δωροφορία*, the gift which I bear. This probably was a gloss, which in many MSS. subverted the word in the text ; for *διακονία*, service, in its connexion here, could refer to nothing else, but the contribution which he was carrying to the poor saints at Jerusalem.

Verse 32. *That I may come unto you with joy*] That his apprehensions of ill usage were not groundless, and the danger to which his life was exposed, real, we have already seen in the account given of this visit, Acts xxi. xxii. xxiii. and xxiv. And that he had such intimations from the Holy Spirit himself, appears from Acts xx. 23. xxi. 11. and xx. 38. Should his journey to Jerusalem be prosperous, and his service accepted, so that the converted Jews and Gentiles should come to a better understanding, he hoped to see them at Rome with great joy. And if he got his wishes gratified through their prayers, it would be the full proof that this whole business had been conducted according to the will of God.

Verse 33. *The God of peace be with you*] The whole object of the epistle is to establish peace between the believing Jews and Gentiles ; and to show them their mutual obligations, and the infinite mercy of God to both ; and now he concludes with praying that the God of peace, he from whom it comes, and by whom it is preserved, may be for ever with them. The word Amen, at the end, does not appear to have been written by the apostle ; it is wanting in some of the most ancient MSS.

1. In the preceding chapters the apostle enjoins a very hard, but a very important and necessary duty, that of bearing with each other ; and endeavouring to think, and let think, in those religious matters which are confessedly not essential to the salvation of the soul. Most of the disputes among Christians have been concerning non-essential points. Rites and ceremonies, even in the simple religion of Christ, have contributed their part in promoting those animosities by which Christians have been divided. Forms in worship, and sacerdotal garments, have not been without their influence in this general disturbance. Each side has been ready to take out of the 14th

and 15th chapters of this epistle, such expressions as seemed suitable to their own case; but few have been found who have taken up the whole. You believe that a person who holds such and such opinions is wrong; pity him, and set him right: lovingly, if possible. He believes you to be wrong, because you do not hold those points: he must bear with you. Both of you stand precisely on the same ground, and are mutually indebted to mutual forbearance.

2. Beware of contentions in religion; if you dispute concerning any of its doctrines, let it be to find out truth; not to support a pre-conceived, and pre-established opinion. Avoid all polemical heat and rancour; these prove the absence of the religion of Christ. Whatever does not lead you to love God and man more, is most assuredly from beneath. The God of peace is the Author of Christianity: and the Prince of peace, the priest and sacrifice of it: therefore love one another; and leave off contention before it be meddled with. On this subject, the advice of pious Mr. Herbert is good:—

Be calm in arguing; for fierceness makes  
Error a fault, and truth discourtesy.  
Why should I feel another man's mistakes  
More than his sickness or his poverty?  
In love I should; but anger is not love;  
Nor wisdom neither:—therefore g-e-n-t-l-y m-o-v-e.

## CHAPTER XVI.

The apostle commends to the Christians at Rome, Phœbe, a deaconess of the church at Cenchrea, 1, 2. Sends greetings to Aquila and Priscilla, of whom he gives a high character; and greets also the church at their house, 3—5. Mentions several others by name, both men and women, who were members of the church of Christ at Rome, 6—16. Warns them to beware of those who cause dissensions and divisions, of whom he gives an awful character, 17, 18. Extols the obedience of the Roman Christians, and promises them a complete victory over Satan, 19, 20. Several persons send their salutations, 21—23. To whose good wishes he subjoins the apostolic blessing; commends them to God; gives an abstract of the doctrines of the Gospel; and concludes with ascribing glory to the only wise God, through Christ Jesus, 24—72.

**I** COMMEND unto you Phœbe our sister, which is a servant of the church which is at <sup>a</sup> Cenchrea.

<sup>a</sup> Acts 18. 18.

### NOTES ON CHAPTER XVI.

Verse 1. *I commend unto you Phœbe*] As the apostle had not been at Rome, previously to his writing this epistle; he could not have had a personal acquaintance with those members of the church there to whom he sends these friendly salutations. It is likely that many of them were his own converts; who, in different parts of Asia Minor and Greece, had heard him preach the Gospel, and afterward became settlers at Rome.

2 <sup>a</sup> That ye receive her in the Lord as becometh saints ; and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3 Greet <sup>b</sup> Priscilla and Aquila my helpers in Christ Jesus :

4 Who have for my life laid down their own necks : unto

<sup>a</sup> Phil. 2. 29. 3 John 5. 6.—<sup>b</sup> Acts 18. 2, 18, 26. 2 Tim. 4. 19.

Phœbe is here termed a *servant*, *δουλοισιν*, a deaconess of the church at Cenchrea. There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism ; to instruct the catechumens, or persons who were candidates for baptism : to visit the sick, and those who were in prison ; and, in short, perform those religious offices, for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church ; and were ordinarily *widows*, who had borne *children*. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. It is evident that they were *ordained* to their office, by the *imposition of the hands of the bishop* ; and the *form of prayer* used on the occasion is extant in the apostolical constitutions. In the tenth or eleventh century, the order became extinct in the *Latin* church ; but continued in the *Greek* church till the end of the twelfth century.—See *Broughton's* dictionary, article *deaconess*.

*Cenchrea* was a seaport on the *east* side of the isthmus, which joined the *Morea* to *Greece* : as the *Lecheum* was the seaport on the *west* side of the same isthmus. These were the only two havens and towns of any note next to *Corinth*, that belonged to this territory. As the *Lecheum* opened the road to the *Ionian* sea, so *Cenchrea* opened the road to the *Ægean* ; and both were so advantageously situated for commerce, that they were very rich. It was on the isthmus, between those two *ports*, which was about six miles wide, that the *Isthmian* games were celebrated ; to which St. Paul makes such frequent allusions.

Verse 2. *Succourer of many*] One who probably entertained the apostles and preachers who came to minister at *Cenchrea* ; and who was remarkable for entertaining strangers. See on chap. xii. 8.

Verse 3. *Greet Priscilla and Aquila*] This pious couple had been obliged to leave Rome, on the edict of Claudius, see Acts xviii. 2. and take refuge in Greece. It is likely that they returned to Rome at the death of Claudius, or whenever the decree was annulled. It seems they had greatly contributed to assist the apostle in his important labours. Instead of *Priscilla*, the principal MSS. and Versions, have *Prisca*, which most critics suppose to be the genuine reading.

Verse 4. *Who have for my life laid down their own necks*] What transaction this refers to, we know not ; but it appears that these



whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet <sup>a</sup> the church that is in their house. Salute my well beloved Epenetus, who is <sup>b</sup> the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also <sup>c</sup> were in Christ before me.

<sup>a</sup> 1 Cor. 16. 19. Col. 4. 15. Philem. 2.—<sup>b</sup> 1 Cor. 16. 15.—<sup>c</sup> Gal. 1. 22.

persons had, on some occasion, hazarded their own lives to save that of the apostle; and that the fact was known to all the churches of God in that quarter; who felt themselves under the highest obligations to these pious persons for the important service which they had thus rendered.

Verse 5. *The church that is in their house*] In these primitive times, no such places existed as those which we now term churches; the word always signifying the congregation, or assembly of believers, and not the place they assembled in.—See the term defined at the end of notes on Matt. xvi.

*Epenetus—the first-fruits of Achaia*] In 1 Cor. xvi. 15. the house or family of Stephanas, is said to be the first-fruits of Achaia:—how then can it be said here, that Epenetus was the first-fruits, or first person who had received the Gospel in that district? *Ans.*—Epenetus might have been one of the family of Stephanas; for it is not said that Stephanas was the first-fruits, but his house or family; and there can be no impropriety in supposing that one of that house or family was called Epenetus; and that this person, being the only one of the family now at Rome, might be mentioned as the first-fruits of Achaia; that is, one of that family which first received the Gospel in that country. This would rationally account for the apparent difficulty, were we sure that *Αχαίας*, *Achaia*, was the true reading; but this is more than doubtful, for *Ασιας*, *Asia*, is the reading of ABCDEFG. some others; the Coptic, Æthiopic, Armenian, Vulgate, and Itala; and some of the chief of the Fathers. On this evidence, Griesbach has admitted it into the text. Yet the other reading is sufficiently natural, for the reasons already assigned.

Verse 6. *Greet Mary, who bestowed much labour on us.*] Who this Mary was, or what the labour was, which she bestowed upon the apostles, we know not. Her works, though hidden from man, are with God; and her name is recorded with honour in this book of life.

Verse 7. *Andronicus and Junia, my kinsmen*] As the word *συγγενεῖς*, signifies *relatives*, whether male or female; and as Junia may probably be the name of a woman, the wife of Andronicus, it would be better to say relatives than kinsmen. But probably St. Pau

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' <sup>a</sup> household.

11 Salute Herodion my kinsman. Greet them that be of the <sup>b</sup> household of Narcissus, which are in the Lord.

<sup>a</sup> Or, friends.—<sup>b</sup> Or, friends.

means no more than that they were Jews; for in chap. ix. 3. he calls all the Jews *his kinsmen according to the flesh*.

*My fellow-prisoners*] As Paul was in prisons often, it is likely that these persons shared this honour with him on some occasion, which is not distinctly marked.

*Of note among the apostles*] Whether this intimates that they were noted apostles, or only highly reputed by the apostles, is not absolutely clear: but the latter appears to me the most probable. They were not only well known to St. Paul, but also to the rest of the apostles.

*In Christ before me.*] That is, they were converted to Christianity before Paul was; probably at the day of pentecost, or by the ministry of Christ himself, or by that of the seventy disciples.

Verse 8. *Amplias, my beloved in the Lord*] One who is my particular friend; and also a genuine Christian.

Verse 9. *Urbane, our helper*] Who this Urbanus was, we know not: what is here stated, is, that he had been a fellow-labourer with the apostles.

*Stachys my beloved*] One of my particular friends.

Verse 10. *Apelles approved in Christ*] A man who, on different occasions, had given the highest proofs of the sincerity and depth of his religion. Some suppose that Apelles was the same with Apollos. Whoever he was, he had given every demonstration of being a genuine Christian.

*Of Aristobulus' household*] It is doubted whether this person was converted: as the apostle does not salute him, but his household; or, as the margin reads, his friends. He might have been a Roman of considerable distinction: who, though not converted himself, had Christians among his servants or his slaves. But, whatever he was, it is likely that he was dead at this time, and therefore those of his household only are referred to by the apostle.

Verse 11. *Herodion my kinsman*] Probably, another converted Jew. See on ver. 7.

*Of the household of Narcissus*] Probably dead also, as we have supposed Aristobulus to have been at this time.

*Which are in the Lord.*] This might intimate that some of this family were not Christians; those only of that family that were converted to the Lord, being saluted. There was a person of the name

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus <sup>a</sup>chosen in the Lord, and his mother and mine.

<sup>a2</sup> John 1.

of Narcissus, who was a freedman of the emperor Claudius, mentioned by Suetonius, in his life of that prince, cap. 37. And by Tacitus, An. lib. xii. cap. 57. But there does not seem any reason to suppose that this was the person designed by St. Paul.

Verse 12. *Tryphena and Tryphosa*] Two holy women, who, it seems, were assistants to the apostle in his work; probably by exhorting, visiting the sick, &c. Persis was another woman, who, it seems, excelled the preceding; for, of her it is said, she laboured much in the Lord. We learn from this, that Christian women, as well as men, laboured in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate it to the uttermost of their power. Many have spent much useless labour in endeavouring to prove that these women did not preach. That there were some prophetesses, as well as prophets, in the Christian church, we learn; and that a woman might pray or prophesy, provided she had her head covered, we know: and that whoever prophesied, spoke unto others to edification, exhortation, and comfort, St. Paul declares 1 Cor. xiv. 3. And that no preacher can do more, every person must acknowledge; because to edify, exhort, and comfort, are the prime ends of the Gospel ministry. If women thus prophesied, then women preached. There is, however, much more than this implied in the Christian ministry; of which men only, and men called of God, are capable.

Verse 13. *Rufus chosen in the Lord*] *Τὸν ἐλεκτὸν*; one of great excellence in Christianity; a choice man, as we would say. So the word *ἐλεκτός* often signifies. *Psalm lxxviii. 31. They smote, τοὺς ἐλεκτοὺς, the chosen men that were of Israel.*—So *Ἐκλεκτὰ μνημεῖα, are choice sepulchres, Gen. xxiii. 6. Ἐκλεκτὰ τῶν δαγῶν, choice gifts, Deut. xii. 11. And ἄνδρες ἐλεκτοί, choice men, Judges xx. 6. By the same use of the word, the companions of Paul and Barnabas are termed chosen men, ἐκλεξαμένους ἀνδρας, persons in whom the church of God could confide. See Whitby.*

*His mother and mine*] It is not likely that the mother of Rufus was the mother of Paul; but while she was the natural mother of the former, she acted as a mother to the latter. We say of a person of this character that she is a motherly woman. Among the ancients, he or she, who acted a kind, instructing, and indulgent part to another, was styled the father or mother of such a one. So Terence.

*Naturā tu illi pater es, consiliis ego.*

*Adelphi, Act i. scene 2. ver. 47.*

Thou art his father by nature, I, by instruction.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 <sup>a</sup> Salute one another with a holy kiss. The churches of Christ salute you.

a 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.

Verse 14. *Salute Asyncritus, &c.*] Who these were, we know not. Hermas was probably the same to whom a work called the Shepherd, is attributed: a work with this title is still extant, and may be found among the writings of the apostolical fathers. But it is vain to look for identity of persons, in similarity of names; for, among the Greeks and Romans, at this time, there were many persons who bore the same names mentioned in this chapter.

Verse 15. *Salute Philologus, &c.*] Of these several persons, though much has been conjectured, nothing certain is known. Even the names of some are so ambiguous, that we know not whether they were men or women. They were persons well known to St. Paul, and undoubtedly were such as had gone from different places where the apostle had preached, to sojourn or settle at Rome. One thing we may remark, that there is no mention of St. Peter, who, according to the Roman and Papistical catalogue of bishops, must have been at Rome at this time; if he were not now at Rome, the foundation stone of Rome's ascendancy, of Peter's supremacy, and of the uninterrupted succession, is taken away; and the whole fabric falls to the ground. But, if Peter were at Rome at this time, Paul would have sent his salutations to him, in the first place; and if Peter were there, he must have been there according to the Papistical doctrine, as bishop and vicar of Jesus Christ. But if he were there, is it likely that he should have been passed by, while Andronicus and Junia are mentioned as of note amongst the apostles, ver. 7. and that St. Paul should call on the people to remedy the disorders that had crept in among themselves; should not these directions have been given to Peter, the head of the church? And if there were a church, in the Papistical sense of the word, founded there, of which Peter was the head, is it likely that that church should be in the house of Priscilla and Aquila? ver. 5. But it is loss of time to refute such ridiculous and groundless pretensions. It is very likely that Peter, so far from being universal bishop at Rome, never saw the city in his life.

Verse 16. *Salute one another with a holy kiss*] In those early times, the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because the church becoming very numerous, the thing was impossible. In some countries the kiss of friendship is still common; and in such countries it



17 Now I beseech you, brethren, mark them <sup>a</sup> which cause divisions and offences contrary to the doctrine which ye have learned, and <sup>b</sup> avoid them.

18 For they that are such serve not our Lord Jesus Christ, but <sup>c</sup> their own belly ; and <sup>d</sup> by good words and fair speeches deceive the hearts of the simple.

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<sup>a</sup> Acts 15. 1, 5, 24. 1 Tim. 6. 3.—<sup>b</sup> 1 Cor. 5. 9, 11. 2 Thess. 8. 6, 14. 2 Tim. 3. 5. Titus 3. 10. 2 John 10.—<sup>c</sup> Phil. 3. 19. 1 Tim. 6. 5.—<sup>d</sup> Col. 2. 4. 2 Tim. 3. 6. Titus 1. 10. 2 Pet. 2. 3.

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is scarcely ever abused ; nor is it an incentive to evil, because it is customary and common. Shaking of hands is now substituted for it in almost all Christian congregations.

*The churches of Christ salute you*] The word *παισαι*, *all*, is added here by some of the most reputable MSS. and principal Versions ; and *Griesbach* has received it into his text. St. Paul must mean here, that all the churches in Greece and Asia, through which he had passed, and in which the faith of Christians at Rome was known, spoke of them affectionately and honourably ; and probably knowing the apostle's design of visiting Rome, desired to be kindly remembered to the church in that city.

Verse 17. *Mark them which cause divisions*] Several MSS. read *απολλας σκοπειτε*, *look sharply after them* : let them have no kiss of charity nor peace ; because they strive to make divisions, and thus set the flock of Christ at variance among themselves ; and from these divisions, offences, *σκανδαλα*, *scandals* are produced ; and this is contrary to that doctrine of peace, unity, and brotherly love which you have learned. Look sharply after such, that they do you no evil : and avoid them : give them no countenance, and have no religious fellowship with them.

Verse 18. *They serve not our Lord Jesus*] They profess to be apostles, but they are not apostles of CHRIST : they neither do his will, nor preach his doctrine ; they serve their own belly. They have intruded themselves into the church of Christ, that they might get a secular support ; it is for worldly gain alone, that they take up the profession of the ministry ; they have no divine credentials ; they convert not the heathen nor the ungodly ; they have no Divine unction ; but by good words and fair speeches, (for they have no miraculous nor saving powers,) deceive the hearts of the simple, perverting Christian converts, that they may get their property ; and thus secure a maintenance for themselves.—The church of God has ever been troubled with such pretended pastors ; men who feed themselves, not the flock ; men who are too proud to beg, and too lazy to work : who have neither grace nor gifts to plant the standard of the cross on the devil's territories ; and by the power of Christ, make inroads upon his kingdom, and spoil him of his subjects. On the contrary, by sowing the seeds of dissensions, by means of doubtful disputations, and the propagation of scandals ; by glaring and insinua-

19 For <sup>a</sup> your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you <sup>b</sup> wise unto that which is good, and <sup>c</sup> simple concerning evil.

20 And <sup>d</sup> the God of peace <sup>e</sup> shall <sup>f</sup> bruise Satan under your feet shortly. <sup>g</sup> The grace of our Lord Jesus Christ be with you. Amen.

21 <sup>h</sup> Timotheus my workfellow, and <sup>i</sup> Lucius, and Jason, and <sup>k</sup> Sosipater, my kinsmen, salute you.

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<sup>a</sup> Ch. 1. 8.—<sup>b</sup> Matt. 10. 16. 1 Cor. 14. 20.—<sup>c</sup> Or, *harmless*.—<sup>d</sup> Ch. 15. 33.—<sup>e</sup> Gen. 3. 15.—<sup>f</sup> Or, *tread*.—<sup>g</sup> Ver. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Phil. 4. 23. 1 Thess. 5. 28. 2 Thess. 3. 18. Rev. 22. 21.—<sup>h</sup> Acts 16. 1. Col. 1. 1. Phil. 2. 19. 1 Thess. 3. 2. 1 Tim. 1. 2. Hebr. 13. 23.—<sup>i</sup> Acts 13. 1.—<sup>k</sup> Acts 17. 5.—<sup>l</sup> Acts 20. 4.

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ting speeches, *χρησολογίας*, for they affect elegance and good breeding, they rend Christian congregations, form a party for themselves, and thus live on the spoils of the church of God.

Should it be asked, Whom do you intend by this description? I answer, no soul, nor party, but such as the description suits. *Irasceris?*—*De TE fabula narratur*.

Verse 19. *For your obedience is come abroad*] The apostle gives this as a reason why they should continue to hear and heed those who had led them into the path of truth; and avoid those false teachers whose doctrines tended to the subversion of their souls.

*Yet I would have you wise*] I would wish you carefully to discern the good from the evil, and to show your wisdom by carefully avoiding the one and cleaving to the other.

Verse 20. *The God of peace*] Who neither sends nor favours such disturbers of the tranquillity of his church.

*Shall bruise Satan*] Shall give you the dominion over the great adversary of your souls; and over all his agents, who, through his influence, endeavour to destroy your peace, and subvert your minds.

Several critics suppose that the word Satan is a sort of collective term here, by which all opposers and adversaries are meant; and especially those false teachers to whom he refers above. It rather means the devil and his agents.

*The grace of our Lord*] That you may be truly wise; simple, obedient, and steady in the truth; may the favour, or gracious influence, of our Lord Jesus Christ be with you! without which you cannot be preserved from evil nor do any thing that is good.

Here the apostle appears to have intended to conclude his epistle: but afterward he added a postscript, if not two, as we shall see below. Several ancient MSS. omit the whole of this clause, probably thinking that it had been borrowed from ver. 24. but on the ground that the apostle might have added a postscript or two, not having immediate opportunity to send the epistle, there is no need for this supposition.

Verse 21. *Timotheus, my workfellow*] This is on all hands allowed to be the same Timothy to whom St. Paul directs the two

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 <sup>a</sup> Gaius mine host, and of the whole church, saluteth you. <sup>b</sup> Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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<sup>a</sup> 1 Cor. 1. 14.—<sup>b</sup> Acts 19. 22. 2 Tim. 4. 20.

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epistles which are still extant. See some account of him in the notes on Acts xvi. 1, &c.

*Lucius*] This was probably Luke, the evangelist, and writer of the book called The Acts of the Apostles. For a short account of him, see the Preface to that book.

*Jason*] It is likely that this is the same person mentioned Acts xvii. 7. who, at Thessalonica, received the apostles into his house, and befriended them at the risk both of his property and life.

*Sosipater*] He was a Berean, the son of one Pyrrhus, a Jew by birth; and accompanied St. Paul from Greece into Asia; and probably into Judea. See Acts xx. 4.

Verse 22. *I Tertius, who wrote this epistle*] Some eminent commentators suppose Tertius to be the same with Silas, the companion of St. Paul. If this were so, it is strange that the name which is generally given him elsewhere in Scripture, should not be used in this place. I have already noticed, (Preface, page vii.) that some learned men have supposed that St. Paul wrote this epistle in Syriac; and that Tertius translated it into Greek: but this can never agree with the declaration here; I Tertius, who wrote, γραφας την επιστολην, this epistle; not *translated* or *interpreted* it. It appears that St. Paul dictated it to him; and he wrote it down from the apostle's mouth: and here introduces himself as joining with St. Paul in affectionate wishes for their welfare.

*Salute you in the Lord.*] I wish you well in the name of the Lord: or I feel for you that affectionate respect which the grace of the Lord Jesus inspires. It is not clear whether the two following verses be the words of Tertius, or St. Paul.

Verse 23. *Gaius, mine host*] Gaius, in Greek, is the same as Caius in Latin, which was a very common name among the Romans. St. Luke, Acts xix. 29. mentions one Gaius of Macedonia, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silversmith, against St. Paul and his companions; and it is very possible that this was the same person. He is here called not only the host, ξενος, the *entertainer* of St. Paul, or Tertius, (if he wrote this and the following verse,) but also of the whole church: that is, he received and lodged the apostles who came from different places, as well as the messengers of the churches. All made his house their home; and he must have been a person of considerable property to be able to bear this expense: and of much piety and love to the cause of Christ, else he had not employed that property in this way.

24 <sup>a</sup> The grace of our Lord Jesus Christ be with you all. Amen.

25 Now <sup>b</sup> to him that is of power to stablish you <sup>c</sup> according to my Gospel, and the preaching of Jesus Christ, <sup>d</sup> according to the revelation of the mystery, <sup>e</sup> which was kept secret since the world began,

<sup>a</sup> Ver. 20. 1 Thess. 5. 21.—<sup>b</sup> Eph. 3. 20. 1 Thess. 3. 12. 2 Thess. 2. 17. & 3. 3. Jude 24.—<sup>c</sup> Ch. 2. 16.—<sup>d</sup> Eph. 1. 9. & 3. 3, 4, 5. Col. 1. 27.—<sup>e</sup> 1 Cor. 2. 7. Eph. 3. 5, 9. Gal. 1. 26.

*Erastus, the chamberlain of the city*] *Treasurer of the city of Corinth*, from which St. Paul wrote this epistle. This is supposed to be the same person as is mentioned Acts xix. 22. He was one of St. Paul's companions; and, as appears from 2 Tim. iv. 20. was left about this time by the apostle at Corinth. He is called the chamberlain, *οικονομος*, which signifies the same as treasurer; he to whom the receipt and expenditure of the public money was entrusted. He received the tolls, customs, &c. belonging to the city, and out of them paid the public expenses. Such persons were in very high credit, and if Erastus was at this time treasurer, it would appear that Christianity was then in considerable repute in Corinth. But if the Erastus of the Acts were the same with the Erastus mentioned here, it is not likely that he now held the office, for this could not at all comport with his travelling with St. Paul. Hence several, both ancients and moderns, who believe the identity of the persons, suppose that Erastus was not now treasurer, but that having formerly been so, he still retained the title. Chrysostom thought that he still retained the employment.

*Quartus, a brother*] Whether the brother of Erastus or of Tertius, we know not; probably nothing more is meant than that he was a Christian, one of the heavenly family, a brother in the Lord.

Verse 24. *The grace of our Lord*] This is the conclusion of Tertius, and is similar to what St. Paul used above. Hence it is possible that Tertius wrote the whole of the 22d, 23d, and 24th verses, without receiving any particular instructions from St. Paul, except the bare permission to add his own salutations with those of his particular friends.

There is a great deal of disagreement among the MSS. and Versions relative to this verse; some rejecting it entirely, and some of those which place the following verses at the end of chap. xiv. inserting it at the end of the 27th verse in that place. The reader who chooses, may consult *Welstein* and *Griesbach*, on these discordances.

Verse 25. *Now to him*] In the note at the end of chap. xiv. I have shown that this and the following verses are, by the most reputable MSS. and Versions, placed at the end of that chapter; which is supposed, by most critics, to be their proper place. Some of the arguments adduced in favour of this transposition, may be found in the



26 But now is made manifest, <sup>a</sup> and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for <sup>b</sup> the obedience of faith :

<sup>a</sup> Eph. 1. 9. 2Tim. 1. 10. Tit. 1. 2, 3. 1Pet. 1. 20.—<sup>b</sup> Acts 6. 7. Ch. 1. 5. & 15. 16.

note above-mentioned. I shall therefore refer to Griesbach, and proceed to make a few short remarks on the verses as they occur here.

*Of power to stablish you*] To that God without whom nothing is wise, nothing strong; who is as willing to teach as he is wise; as ready to help, as he is strong.

*According to my Gospel*] That Gospel which explains and publishes God's purpose of taking the Gentiles to be His people under the Messiah, without subjecting them to the law of Moses. This is what he here calls the preaching of Jesus Christ, for without this he did not think, as Mr. Locke observes, that Christ was preached to the Gentiles as he ought to be; and therefore in several places of his epistle to the Galatians, he calls it the truth, and the truth of the Gospel, and uses the like expressions to the Ephesians and Colossians. This is that mystery which he is so much concerned that the Ephesians should understand and adhere to firmly; and which was revealed to him according to that Gospel whereof he was made a minister. And it is probable that this grand mystery of bringing the Gentiles into the kingdom of God, without passing through the rites of the Mosaic law, was revealed more particularly to St. Paul, than to any other of the apostles; and that he preached it more pointedly, and certainly with more success. See *Taylor* and *Locke*.

*Which was kept secret*] This purpose of calling the Gentiles, and giving them equal privileges to the Jews, without obliging them to submit to circumcision, &c.

Verse 26. *But now is made manifest*] Now, under the New Testament dispensation, and by my preaching.

*By the scriptures of the prophets*] Hints relative to this important work being scattered up and down through all their works, but no clear revelation that the Gentiles who should be admitted into the church, should be admitted without passing under the yoke of the Mosaic law. This was the point which was kept secret: as to the calling of the Gentiles, this was declared in general terms by the prophets, and the apostle quotes and makes a most important use of their predictions; but the other was a point on which the prophets gave no information, and it seems to have been peculiarly revealed to St. Paul, who received the commandment of the everlasting God to make it known, *ὡς πάντα τα ἔθνη*, to all the Gentiles; all the people of the earth that were not of Jewish extraction. And it was to be made known for the obedience of faith, that they might believe its doctrines, and obey its precepts; its universal voice requiring repentance toward God, faith in our Lord Jesus Christ, and circumcision of the heart, in the place of all Jewish rites and ceremonies.

27 To <sup>a</sup> God only wise, be glory through Jesus Christ for ever. <sup>b</sup> Amen.

¶ Written to the Romans from Corinthus, and sent by Phœbe, servant of the church at Cenchrea.

<sup>a</sup> Ch. 9. 5. Eph. 3. 20, 21. 1 Tim. 1. 17. & 6. 16. Jude 25.—<sup>b</sup> 1 Cor. 14. 16. Gal. 1. 4, 5. Rev. 3. 14.

Verse 27. *To God only wise*] This comes in with great propriety. He alone, who is the Fountain of wisdom and knowledge, had all this mystery in himself, and he alone who knew the times, places, persons, and circumstances, could reveal the whole; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness. Therefore, to him be glory for his wisdom in devising this most admirable plan; and his goodness in sending Christ Jesus to execute it: to Him, through Christ Jesus, be glory for ever! Because this plan is to last for ever; and is to have no issue but in eternal glory.

*Written to the Romans from Corinthus, &c.*] That this epistle was written from Corinth, is almost universally believed. That Phœbe was a deaconess of the church at Cenchrea, we have seen in the first verse of this chapter; and that the epistle might have been sent by her to Rome is possible: but that she should have been the writer of the epistle, as this subscription states, *εγραφη δια Φοιβε*, is false, for the 22d verse shows that Tertius was the writer, though by inserting the words *and sent*, we represent her rather as the carrier than the writer. This subscription, however, stands on very questionable grounds. It is wanting in almost all the ancient MSS. and even of those which are more modern, few have it entirely, as in our common editions. It has already been noted that the subscriptions to the sacred books are of little or no authority; all having been added in later times, and frequently by injudicious hands. The most ancient have simply *To the Romans*, or the *Epistle to the Romans is finished*. The word *Amen* was seldom added by the inspired writers, and here it is wanting in almost all the ancient MSS. As this was a word in frequent use in religious services, pious people would naturally employ it in finishing the reading or copying of this epistle, as they would thereby express their conviction of the truth of its contents, and their desire that the promises contained in it might be fulfilled to them and to the church at large; and in this sense the word is not only harmless, but useful. May the fulness of the Gentiles be brought in, and may all Israel be saved! This is treated of at large in this epistle; and to this prayer let every pious reader say AMEN! See the observations on this word at the end of the Gospel of John.

Before I conclude this work, I shall beg leave to add several important observations, chiefly extracted from Dr. Taylor.

1. Paul the apostle, writes to all the Christians at Rome, without distinction, as being called of Jesus Christ; beloved of God, called

saints, as justified by faith, and having peace with God, as standing in the grace of the Gospel, chap. v. 1, 2. *as alive from the dead*, chap. vi. 13. &c. He gives them various exhortations, *Walk in newness of life. Let not sin reign in your mortal body. Yield yourselves unto God*, chap. xii. 1, &c. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*: chap. xiv. 10, 12. *We shall all stand before the judgment-seat of Christ. Every one of us shall give account of himself to God*: chap. xiii. 11, 12, 13, 14. *It is high time to awake out of sleep; let us therefore cast off the work of darkness; let us not walk in rioting and drunkenness, in chambering and wantonness, in strife and envying; Make no provision for the flesh to fulfil the lusts thereof*: viii. 13. *For if ye live after the flesh, ye shall die; μελλετε αποθνησκειν, ye shall hereafter die, meaning in the world to come. But if ye, through the Spirit, do mortify the deeds of the body, ye shall live.*

2. The rites and ceremonies of the law of Moses were incorporated into the civil state of the Jews, and so might be considered as national and political usages. Now, as the Gospel did not interfere with, or subvert, any national polity upon earth; but left all men, in all the several countries of the globe, to live, in all things not sinful, according to the civil constitution under which it found them: so it left the Jews also at liberty to observe all the rites and injunctions of the law of Moses, considered as a part of the civil and political usages of the nation. And in this respect, they remained in force so long as the Jews were a nation, having the temple, the token of God's presence and residence, among them. But when the temple was destroyed, and they were expelled the land of Canaan, their polity was dissolved, and the Mosaic rites were quite laid aside. And as the time in which this happened was near, when the Epistle to the Hebrews was written, therefore the apostle saith, *The first covenant, or Mosaical dispensation, was then decaying and waxing old, and ready to vanish away*, Hebr. viii. 13.

3. But though the Gospel was not, in itself, intended to unchurch the Jews; yet the Jews every where warmly opposed the preaching of it, though not for the same reasons. Some Jews opposed it totally, and rejected the whole Gospel as unnecessary, judging the Mosaical constitution, and their conformity to the law there delivered, completely sufficient for justification or salvation, without any farther provision made by the grace of God. These accounted Christ, our Lord, an impostor, and the Gospel a forgery; and therefore persecuted the apostles with the utmost assiduity and outrage, as deceivers who had no divine mission. Such were the Jews who put Stephen to death, Acts vi. vii. chapters. Such were they at Antioch, in Pisidia, who *were filled with envy, and spake against the things that were spoken by Paul, contradicting and blaspheming*, Acts xiii. 45, 50. Such were the Jews at Iconium, Acts xiv. 2, 19.—at Thessalonica, xvii. 5.—at Corinth, xviii. 5, 6. and in other places. And such a Jew was Paul himself before his conversion. He consented to the death of Stephen, made havoc of the church, Acts viii.

3. and breathed out threatenings and slaughter against the disciples of the Lord, ix. 1. xxii. 4. xxvi. 9, 10, 11.

4. What Paul's principles, and those of the unbelieving Jews were, we may learn, if we observe, that the first persecution raised against the apostles at Jerusalem, was, partly, on account of their preaching through Jesus the resurrection from the dead, Acts iv. 1, 2. This gave great offence to the Sadducees; and, partly, because they openly affirmed that Jesus, whom the rulers of the Jews slew and hanged on a tree, was the Messiah, whom God had exalted to be a Prince and a Saviour. This disgusted all the council and senate of the Jews, Acts v. 21, 28, 29, 30, 31. But with regard to these two particulars, the indignation of the Jews seems, for some time, abated; till the doctrine the apostles taught was better understood; and Stephen, in his dispute with some learned Jews, had suggested that the Gospel was intended to abrogate the Mosaical constitution, Acts vi. 9—15. This irritated the Jews afresh; especially the Pharisees, the strictest, and most numerous sect among them. And *Saul*, one of that sect, (Acts xvi. 5. xxiii. 6.) being then a young man, just come out of Gamaliel's school, having finished his studies in the law, and being fully persuaded that the Jewish dispensation was instituted by God, never to be altered, but to abide for ever, he really believed that Jesus and his followers were deceivers, and that it was his duty to oppose them, and to stand up courageously for God and his truth. Thus he honestly followed the dictates of his own conscience. How far other unbelieving Jews were, or were not, upright in their opposition to the Gospel, God only knows; but their professed principles seem to be nearly the same. In short; they were for seizing on the inheritance, (Matt. xxi. 38.) and for engrossing all salvation, and the favour of God, to themselves. The Jews, they judged, were the only people of God; and the Jewish nation the only true church, out of which there was no salvation. No man could be in a state of acceptance with God, without observing the law of Moses. The works of the law, moral and ceremonial, must be performed, in order to his being a member of God's church and family, and having a right to future and eternal happiness. They expected the Messiah indeed and his kingdom; but not as if either had a reference to another world. The law, and a punctual observance of it, was the ground of their expectations in a future world. And as for the Messiah, they supposed his coming and kingdom related only to the temporal prosperity and grandeur of the Jewish nation, and the perpetual establishment of their law, by rescuing them out of the hands of the Gentile powers, who had greatly embarrassed and distressed their constitution. Thus they endeavoured to establish their own righteousness, (Rom. x. 3.) salvation or interest in God; an interest which they imagined for themselves, and which excluded men of all other nations, who, they thought, were, in fact, utterly excluded from the Divine favour and eternal life, as quite lost and hopeless. Against us Gentiles, they had the strongest prejudices, accounting us as perfectly vile, as nothing, as abandoned of God, only because we were not included in their peculiarity; while they imagined themselves to be vastly superior to



us, and the only people beloved of God, purely on account of their external privileges, and relation to God as the seed of Abraham; being circumcised, enjoying the law, the promises and ordinances of worship, &c.

5. And this was another ground of their opposition to the Gospel, when it was preached to the Gentiles. Indeed the apostles themselves, and the first Christians among the Jews, had, for some time, no notion of the Gospel's being preached to the Gentiles; till God, in a vision, convinced Peter it was his will that it should, Acts x. But the unbelieving Jews regarded the preaching of the Gospel to the Gentiles, or the declaring that they were, upon their faith in Christ, pardoned and admitted into the church of God, and to the hopes of eternal life, almost in the same manner as we should regard the preaching of the Gospel to brute creatures. They could not bear the thought that the Gentiles, any barbarous nations, should, only by faith, have an equal interest in God and the blessings of his covenant, with themselves. They did not indeed deny the possibility of their being taken into the church, and of obtaining salvation. But it must be only by their becoming Jews; they must first submit to the law, and yield obedience to its precepts and obligations, before they could be the qualified objects of God's mercy. There was no grace, no part in the kingdom of God, either here or hereafter, for a Gentile, unless he first became a Jew, and performed the works of the Mosaical law. By these sentiments they were led to do all they could to oppose the preaching of the Gospel to the Gentiles, and became very bitter enemies to Paul, who was the apostle particularly selected and commissioned for that purpose. They could not allow the Gentiles to have any access to the privileges of God's church and people, but through the door of the law; and to introduce them any other way, was not only to overthrow their law and peculiarity, but to deceive the Gentiles. Therefore they did all in their power to withstand the apostle; and to persuade the Gentiles every where that he was an odious impostor; that his Gospel was a forgery, destitute of divine authority; that he proposed admitting them into the church and covenant of God, in a way which had no foundation in the declared will of God. Their law was the only divine establishment, and obedience to it the only means to introduce them into the kingdom of God; and Paul could have no commission from heaven to teach otherwise, whatever he might pretend, or what miracles soever he might work. Of this sort of Jews the apostle speaks, 1 Thess. ii. 14, 15, 16.

Other Jews there were who believed the Gospel, and agreed that it ought to be preached to the Gentiles. But so that the Gentiles, at the same time they accepted the Gospel, were obliged to submit to the law of Moses in every part; otherwise they could not be saved, or have any interest in the kingdom and covenant of God, Acts xv. 1. These taught that the Gospel was insufficient without the law. They differed from the fore-mentioned Jews in that they embraced the faith of Jesus Christ. But agreed with them in this, that the law of Moses was to be in force for ever, and the obser-

vance of all its rituals absolutely necessary to a standing in the church of God, and the hopes of eternal life. And for this reason, they were upon pretty good terms with the unbelieving Jews, and avoided the persecution, to which those who adhered to the pure and unmixed Gospel were exposed, Gal. vi. 12. These Jews, who were for joining law and Gospel together, were also great enemies to our apostle. He speaks of them, Phil. iii. 2, 3, &c.

6. Now against the mistakes of the infidel Jews, the apostle thus argues in the Epistle to the Romans: Jews, as well as Gentiles, have corrupted themselves, and are become obnoxious to the Divine wrath; and if they repent not; will certainly fall under the wrath of God in the last day. Consequently, as both are obnoxious to wrath, both must be indebted to grace and mercy for any favour shown them. The continuance of the Jews in the church, as well as the admittance of the Gentiles into it is wholly of grace: mere grace or favour. Upon which footing, the Gentiles must have as good a right to the blessings of God's covenant as the Jews themselves. And why not? Is not God the Creator and Governor of the Gentiles, as well as of the Jews? And, if both Jews and Gentiles have corrupted themselves by wicked works, it is impossible that either should have a right to the privileges of God's church and people, on account of WORKS, or obedience to the law of God, whether natural or revealed. It must be pure mercy, accepted by faith, through Christ, or a persuasion of that mercy on their part which gives that right. All must be indebted to grace. The works of the law never gave the Jews themselves a right to the privileges and promises of the covenant. Even Abraham himself, (the head of the nation, who was first taken into God's covenant, and from whom the Jews derive all their peculiar blessings and advantages,) was not justified by works of the law. It was free grace, or favour, which at once admitted him and his posterity into the covenant and church of God. And that the grace of the Gospel actually extends to all mankind, appears from the universality of the resurrection; which is the effect of God's grace or favour in a Redeemer; and is the first and fundamental part of the new dispensation, with regard to the gift of eternal life. For, as all were involved in death, in consequence of Adam's sin: so shall all be restored to life at the last day, in consequence of Christ's obedience. And therefore, it is certain that all men actually have a share in the mercy of God in Christ Jesus.—Thus the apostle argues.

7. And we ought particularly to observe; how he combats the engrossing temper of the Jews, in his arguments. They could not engross all virtue to themselves, for they were as bad as other people; they could not engross God and his favour to themselves, for he was the Governor and Creator of Gentiles as well as Jews; they could not engross Abraham, and the promise made to him, to themselves, for he is the father of many nations, and the believing Gentiles are his seed as well as the Jews; they could not engross the resurrection, the necessary introduction to eternal life, to themselves, because it is known and allowed to be common to all mankind.

3. And he had good reason to be so large and particular in confuting the mistakes of the infidel Jews. For, had their principles prevailed, the Gospel could not have maintained its ground. For, if we must have performed the works of the law, before we could have been interested in the blessings of the covenant, then the Gospel would have lost its nature and force. For then it would not have been a motive to obedience, but the result of obedience; and we could have had no hope toward God, prior to obedience. Therefore, the apostle has done a singular and eminent piece of service to the church of God, in asserting and demonstrating the free grace and covenant of God, as a foundation to stand upon, prior to any obedience of ours, and as the grand spring and motive of obedience. This sets our interest in the covenant or promise of God upon a foundation very clear and solid.

9. To understand rightly the Epistle to the Romans, it is farther necessary to observe; that the apostle considers mankind as obnoxious to the Divine wrath, and as standing before God, the Judge of all. Hence it is, that he uses forensic, or law terms, usual in Jewish courts; such as the LAW, RIGHTEOUSNESS or JUSTIFICATION, being JUSTIFIED, JUDGMENT to CONDEMNATION, JUSTIFICATION of LIFE, being made SINNERS, and being made RIGHTEOUS. These I take to be forensic or court terms; and the apostle, by using them, naturally leads our thoughts to suppose a court held, a judgment-seat to be erected by the most High God, in the several cases whence he draws his arguments. For instance; chap. v. 12—20. he supposes Adam standing in the court of God, after he had committed the first transgression; when the judgment, passed upon him for his offence, *came upon all men to condemnation*; and when he and his posterity, by the favour and in the purpose of God, were again *made righteous*, or obtained the *justification of life*. Again, chap. iv. he supposes Abraham standing before the bar of the Supreme Judge; when, as an idolater, he might have been condemned; but, through the pure mercy of God, he was justified, pardoned, and taken into God's covenant, on account of his faith. He also supposes, chap. iii. 19—29. all mankind standing before the universal Judge, when Christ came into the world. At that time neither Jew nor Gentile could pretend to justification, upon the foot of their own works of righteousness; having both corrupted themselves, and come short of the glory of God. But at that time, both had righteousness or salvation prepared for them in a Redeemer; namely, the righteousness which results from the pure mercy or grace of God; the Lawgiver and Judge. And so both, (instead of being destroyed,) had admittance into the church and covenant of God, by faith, in order to their eternal salvation.

10. But, besides these three instances, in which he supposes a court to be held by the Supreme Judge, there is a fourth to which he points, chap. ii. 1—17. and that is, the final judgment, or the court which will be held in the day when God *will judge the secrets of men by Jesus Christ*. And it is with regard to that future court of judicature, that he argues, chap. ii. 1—17. But in the other

cases, whence he draws his arguments, he supposes the courts of judicature to be already held: and, consequently, argues in relation to the economy, constitution, or dispensation of things in this present world. This is very evident with regard to the court, which he supposes to be held when our Lord came into the world, or when the Gospel-constitution was erected in its full glory. For, speaking of the justification which mankind then obtained through the grace of God in Christ, he expressly confines that justification to the present time, chap. iii. 26. *To demonstrate, I say, his righteousness, ΕΝ ΝΥΝ καιροῦ, at the PRESENT TIME.* This plainly distinguishes the righteousness, or salvation, which God then exhibited, from that righteousness or justification, which he will vouchsafe in the day of judgment, to pious and faithful souls.

11. Before the coming of our Lord, the peculiar kingdom of God was confined to the Jewish nation, and to such only of the heathens as were incorporated among them by becoming Jews, and observing the whole law of Moses? And the Jews firmly believed it would always continue in the same state.

But when our Lord came, the mystery of God, which had been concealed both from Jews and Gentiles, was revealed; namely, that the Gentiles also, even men of all nations, should be freely admitted into it. This was an act of great favour, considering the darkness, idolatry, and wickedness, into which the heathen world was then sunk.

But God mercifully passed over their former sins; and our Lord commissioned his apostles, and particularly St. Paul, to promulge a general pardon; and to call, or invite, all who repented, and accepted of the grace, to all the blessings and privileges of his kingdom; confirming their interest in those blessings, by pouring out the Holy Ghost upon them, in various miraculous gifts, or endowments above the ordinary capacity of men. This was a very evident seal to them, (and to us too,) of a title to the blessings of God's kingdom and covenant, Gal. iii. 2—5.

And it had such an effect upon the Christian Jews at Jerusalem, that though they were at first greatly disgusted at Peter, for treating the first uncircumcised Gentile converts as members of the kingdom of God, (Acts xi. 2, 3.) yet, when they heard that the Holy Ghost was fallen upon those converts, they were much surprised, and glorified God, saying, *Then hath God also to the Gentiles granted (the benefit of) repentance unto (eternal) life;* which, before this, they verily believed, could not have been granted unto them without obedience to the law of Moses, by being circumcised.

But the unbelieving Jews paid no regard to this, or any other argument in favour of the uncircumcised Gentiles. The notion of admitting them into the kingdom and congregation of God, only upon faith in Christ, they opposed and persecuted every where, with great zeal and bitterness. And it was not long before good impressions wore off, and old prejudices revived, among even the believing Jews. Numbers of them very stiffly, and with much warmth and contention, endeavoured to persuade the Gentile converts, that, *except they*



*were circumcised after the manner of Moses, they could not be saved, or admitted to the privileges of the kingdom of God, and the hope of eternal life, Acts xv. 1, 2.*

The Gentiles, even the most learned and wise amongst them, were wholly ignorant in the affair. They were perfect strangers to the Gospel scheme, they had no notion or expectation of being received into the kingdom and covenant of God; and could have no knowledge of it, but what they received from some or other of the Jews: nor could they have any objection against it, worth regarding, but what came from that quarter. And the Jews had a considerable influence among them, having synagogues in most, if not-all, the great towns in the empire, from the Euphrates, as far as Rome itself; which numbers of the Gentiles frequented, and so had received impressions in favour of the Jewish religion.

But had the Jewish notion prevailed, that no part of mankind could have any share in the blessings of God's covenant, the pardon of sin, and the hope of eternal life, but only such as were circumcised, and brought themselves under obligations to the whole law of Moses; had this notion prevailed, the extensive scheme of the Gospel would have been ruined, and the gracious design of freeing the church from the embarrassments of the law of Moses, would have been defeated. The Gospel, or glad tidings of salvation, must not only have been confined to the narrow limits of the Jewish peculiarity, and clogged with all the ceremonial observances belonging to it, which, to the greatest part of mankind, would have been either impracticable, or excessively incommodious; but, which is still worse, must have sunk and fallen with that peculiarity. Had the Gospel been built upon the foundation of the Jewish polity, it must have been destroyed, when that was demolished; and the whole kingdom of God in the world, would have been overthrown and extinct at the same time; and so all the noble principles it was intended to inspire, to animate, and comfort our hearts, would have been lost; and all the light it was calculated to diffuse, throughout the world, would have been quite extinguished.

It was, therefore, the apostle's duty to vindicate and assert the truth of the Gospel, which he was commissioned to preach to the Gentiles; and of very great consequence to prove, *that we Gentiles are the children of God, interested in his covenant; and all the honours, blessings, and privileges of his family and kingdom here upon earth; only by faith in Christ, without coming under any obligations to the law of Moses as such.* Which is the main drift and subject of this epistle.

12. It is worth notice, that there is this difference, in one respect, between the Gospels and Epistles; namely, That our Lord, in the Gospels, represents the doctrines and principles of the Christian religion, chiefly in an absolute sense; or as they are in themselves. But in the Epistles, those doctrines and principles are chiefly considered in a relative view; as they respect, partly, the foregoing Jewish dispensation, and partly, the future corruption of the Christian church: but principally as they respect the different state of Jews

and Heathens; showing how just, true, and necessary, they are with reference to both, and directing and exhorting both to value them, and to make a right use of them. This was absolutely necessary to a full explication of the Gospel, to guard it against all objections, and to give it a solid establishment in the world.

And we must not forget, that in the Epistle to the Romans the Gospel is presented in this relative view, as adapted to the circumstances of us Gentiles, and obliging us to all virtue and piety.

13. Farther, we can neither duly value this epistle, nor be sensible how much we are indebted to the author of it, unless we make this sentiment familiar to our thoughts: namely, *That St. Paul is the patron and defender of all that is by far the most valuable and important to us in the world, against the only opposition that could be made to our title and claim.* Give me leave to explain this by an easy comparison.—A person, to me unknown, leaves me at his death 1000*l.* a year; I myself can have no objection against the noble donative; and the good pleasure of the donor, who had an undoubted right to dispose of his own, may silence any of the cavillers' surmises. But a person claiming, as heir at law, gives me the greatest uneasiness. He alleges, the estate was entailed, and that he has a prior title, which renders the donation to me invalid. Here I want an able advocate, to prove that his pretensions are ill grounded, and that my title is perfectly good and firm. St. Paul is that advocate: he argues and strongly proves, that we, believing Gentiles, have a just and solid title to all the blessings of God's covenant; and effectually establishes us in possession of all the noble principles, motives, comfort, hope, and joy of the Gospel. The sum of what he demonstrates, is comprehended in 1 Pet. ii. 8, 9, 10. *They, the Jews, stumble, and lose their ancient honours and privileges; but ye Gentiles, are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of heathenish darkness, into his marvellous light.* Thus, on the authority of God, we Gentiles have an indisputable right to all the blessings of the Gospel; and if we receive by Christ Jesus, that grace which pardons and cleanses the soul, we shall pass from the church militant into the church triumphant.

At the conclusion of my notes on this very important epistle, I feel it necessary to make a few additional remarks. I have sincerely and conscientiously given that view of the apostle's work which I believe to be true and correct. I am well aware, that many great and good men have understood this portion of Divine revelation differently, in many respects, from myself: they have the same right of private judgment which I claim; and to publish those opinions which they judge to accord best with their views of the Gospel. My business is to give what I think to be the mind of my author; and every where I have laboured to do this without even consulting any pre-established creed. I hope my readers will take in good part what is honestly intended. I wish to avoid controversy: I give my own views of Divine truth. The plan on which I have endeavoured to expound this epistle shows it a beautiful, highly important,

and consistent whole : a work which casts the clearest light on the grand original designs of God, relative to the diffusion of the Gospel, and its blessings over the face of the earth : illustrating many apparently dark and unaccountable providences ; fully proving that, though clouds and darkness are often round the Supreme Being, yet righteousness and judgment are the habitation of his throne. Where this grand view of this epistle is not taken, the major part of its beauties are lost. God, who is not the God of the Jews only, but also of the Gentiles, shows by his apostle in this admirable epistle, that from the beginning he had purposed to call the whole Gentile world to that salvation which he appeared for a time to restrain to the Jews alone : and which they imagined should be exclusively theirs for ever. This prejudice the apostle overturns : and shows that the Gentiles also had an equal share in the election of grace.—We should be careful how we make that partial and exclusive which shows the Fountain of goodness to be no respecter of persons, or even, ultimately, of nations : who, like the sun, the faint, though brightest image of his glory in this lower world, shines equally upon the just and the unjust. God, with the same benevolent design, orders his Gospel to be preached to every creature under heaven.

The peculiar phraseology of this epistle I have also endeavoured to explain ; and where this could not be conveniently done in the notes, I have generally stated it at the end of the chapters. And for the explanations of difficult points, or articles which may have been but slightly handled in the notes, I beg to refer to those concluding observations ; and particularly to those at the end of chapters viii. and ix.— But it is necessary to make some remarks on this epistle, as an epistle directed to the Romans ; that is, to the church of God founded at Rome. Though the Gospel was preached and established there long before either the apostle had visited this city, or written this epistle ; yet we may rest assured that the doctrine contained here was the doctrine of the church of Rome, and therefore that church was holy and apostolic. If it do not continue to walk by the same rule, and mind the same thing, it is no longer so ; in a time, then, when the Roman church that now is, invites the attention of the Christian world by making great and bold pretensions ; assuming to itself the titles of holy, catholic, and apostolic ; representing Rome as the fountain whence pure truth and apostolical authority emanate ; it may be useful to examine whether such pretensions are well founded ; and not permit confident assumption, noise, and parade, to carry away our understandings ; and occupy the place of reason, argument, and truth. This, however, cannot be done to any extent in this place ; only it may be necessary to state, that as the doctrines, &c. of the Roman church, profess to be apostolic, they must be found in the Epistle to the ROMANS, this being the only apostolic work directed to that church. If they are not to be met with here, it would be absurd to look for them any where else. But there is not one distinguishing doctrine or practice of the Romish church, found in this epistle. Here is no pope, no exclusive churchship, no Peterpence, first-fruits, legatine levies, dis-

pensions, pardons, indulgences, reliques, Agnus Dei's, jubilees, pilgrimages, crusades, carnivals, canonizations, abbies, monasteries, cells, shrines, privileged altars, auricular confessions, purgatories, masses, prayers for the dead, requiems, placebos, dirges, lamps, processions, holy water, chrisms, baptism of bells; justification by works, penances, transubstantiation, works of supererogation, extreme unction, invocation of saints and angels, worship of images, crossings of the body, rosaries, albs, stoles, &c. nor the endless orders of priests, abbots, monks, friars, nuns, anchorets, hermits, capuchins, &c. &c. Here are no inquisitions, no writs de hæretico comburendo, no auto da fés, no racks, gibbets, tortures, nor death in all variable and horrid forms, for those who may differ from this mother church, in any part of their religious creed. In vain will the reader look into this epistle for any thing that is not consistent with sound sense, inflexible reason, and the justice, purity, and endless benevolence of the great God, the equal Father of the spirits of all flesh. Here, indeed, he will see the total fall and degeneracy of all mankind, strongly asserted and proved; the utter helplessness of the human race, to rescue itself from this state of corruption; the endless mercy of God in sending Christ Jesus into the world to die for sinners; the doctrine of justification by faith in the blood of the Lamb; regeneration by the energy of the Divine Spirit, producing that holiness without which no man can see God. Here, the sacrificial death of Jesus Christ takes place of all Jewish sacrifices, and works or sufferings of man, in reference to justification. Here is nothing puerile, nugatory, or superstitious; no dogma degrading to the understanding; no religious act unworthy of the spirit and dignity of the Gospel; nothing that has not the most immediate tendency to enlighten the mind, and mend the heart of man: in a word, every thing is suitable to the state of man, and worthy of the majesty, justice, and benevolence of that God, from whom this epistle came. Here, indeed, is the model of a pure church. What a pity it is not more closely followed by all, whether Protestant or Popish, that profess the faith of Christ crucified! Alas! that a church which was once pure and apostolic, and still retains all the essential doctrines of the Gospel, should compound them with others, which are not only the commandments and inventions of men, but which so counteract the influence of the truths still retained, as to destroy their efficacy; and no wonder, when this foreign admixture is an assemblage of rites and ceremonies, borrowed partly from the Jews, and partly from the ancient heathens: rendered palatable by a small proportion of Christianity.

The reader will observe, that in the attempt to illustrate this difficult and most important epistle, I have levied contributions in all quarters.—Jews, Christians, Heathens, Fathers, schoolmen, orthodox and heterodox, have all contributed their quota. I sought the light of truth, and was regardless whose hand held the lamp.

*Tros tyriusque mihi nullo discrimine agetur.*

*Æn. l. ver. 574.*



To divines and critics, both on the continent, and in our own country, I am under great obligation ; and this obligation I have felt gratified in acknowledging, whenever an opportunity presented itself:—but to no man am I under so much obligation as to the late Dr. John Taylor of Norwich. No man, previous to his time, ever studied this epistle so closely, or understood it so well. He alone was the first who set all its parts in a consistent, edifying, and glorious light, as far as its grand nature and design are concerned. On his plan alone, this epistle can be interpreted ; those who have had the rashness to say, (because his religious creed and theirs happened to differ,) “ Dr. T. knew nothing of this epistle ; and his key far from opening, has locked it ;” are worthy of no regard ; they are either too weak, or too prejudiced, to be able to discern truth, unless it come to them through the medium of their own preconceptions. Such persons would refuse the water of life, if not brought to them in their own pitcher. I have now only to add, that a reimpression of this epistle being now called for, the first being entirely sold off, I have carefully revised the whole, and have found little to alter ; and not one sentence either in the introductory matter, or in the notes themselves, that I can either in conscience or honour expunge. A. C.

*Milbrook, January 23, 1818.*

# A SHORT EXPLANATION OF THE FOLLOWING **ANCIENT ROMAN CALENDAR,**

WITH THE  
FESTIVALS, &c. OF THE PRESENT ROMISH CHURCH.



**I**NSTEAD of *Chronological Tables*, which the subject of this epistle neither admits nor requires, for it was probably all written in the course of a few days ; (and I have entered the supposed *year* at the commencement of the Epistle,) I here insert the *ancient Roman Calendar*, regularly distinguished into all its *Calends*, *Nones*, and *Ides*, with the different *festivals* observed in honour of their gods, goddesses, &c. in each month, and their principal *astronomical* notes. The *modern Roman Calendar* I have also introduced. with as many of the *festivals*, *saints' days*, &c. as the margin would receive. The reader will, no doubt, be struck with the conformity that subsists between *ancient* and *modern* **ROME** on this subject ; on which, in this place, I shall make no farther remarks.

This Calendar, which was made by Julius Cæsar, in the year of Rome 708, and before Christ 45, is still exceedingly useful, especially for understanding the writers of antiquity, particularly those of the *Latin church* ; as well as for ascertaining the precise dates of *bulls*, *diplomas*, and public acts in general.

The Roman month, the reader will observe, is divided into *Calends*, *Nones*, and *Ides* ; all of which are reckoned *backward*. The *Calends* are the *first day* of the month ; as *Calendis Januariis*, is the first day of January ; *Pridie Calendarum*, or *Calendas*, is the 31st of *December* ; *iii. Cal.* the 30th ; *iv. Cal.* the 29th ; *v. Cal.* the 28th, &c.

The *Nones*, which are *four*, follow the *Calends* ; as *iv. Nonas Januarii*, is Jan. 2. *iii. Nonas Januarii*, is Jan. 3. *Pridie Nonas Jan.* is Jan. 4. and *Nonas Januarii*, is Jan. 5. But in *March*, *May*, *July*, and *October*, there are *Six Nones*.

After these, the *Ides* in each month are *eight* ; as *viii. Id. Jan.* (*Octavo Idus*, or *Iduum Januarii*,) is January the 6th ; *vii. Id. Jan.* (*Septimo Idus*, or *Iduum Januarii*,) is January the 7th ; *vi. Id. Jan.* (*sexto Idus*, or *Iduum Januarii*,) is January the 8th ; and so on, till you come to the *Ides* themselves, *Idibus Januarii*, being January the 13th.

Observe—1. When the *accusative* case is used, as *Nonas, Idus, Calendas*, the preposition *ante*, before, which governs this case, is understood; as *tertio ante Calendas*, the third day before the Calends; *quarto ante Calendas*, the fourth day before the Calends, &c. Observe—2. That after the *Ides* which are on the 13th day of *January, February, April, June, August, September, November, and December*; and on the 15th of *March, May, July, and October*, which have six *Nones* a-piece, the *Calends* following are to be reckoned to the next month.

The *first column* in each month, contains the regular days of that month; the next column, the *Calends, Nones, and Ides*; and the slightest inspection will show how the days of these denominations answer to the common days of the month in their regular order.

The *Nundinal Letters* I have not inserted, as they only refer to the custom of *administering law*, or trying causes, holding public assemblies, electing magistrates, &c. among the ancient Romans. I have thought it best to fill up that place with other matters belonging to this calendar, in which general readers might find more interest.

The last column, the reader will perceive, is the *modern Roman Calendar*, copiously filled with the days of *real and reputed saints*; these, however, are not the whole whose festivals are observed, and whose protection is implored in that church; as, upon an average, there are not fewer than *five* of these real or imaginary beings to every day of the year!

The *Saints' days and Festivals* of the Romish church are taken from Mr. Alban Butler's *Lives of the Saints*, (one of the best publications of this kind,) conferred with the *Connaissance des Temps*, edited by *La Lande*.

The ancient Roman Calendar has been taken chiefly from *Ainsworth*; the two copies, one English, the other Latin, in his second volume, being collated together, and mutually corrected.

## JANUARY.—Under the protection of Juno.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days' &c. of the Romish or Latin Church.
1	Cal. Januarius	Sacred to Janus, Juno, Jupiter, and Æsculapius.	St. Fulgentius, Odilo or Olon
2	IV Nonas	An unfortunate day, termed by the Romans <i>dies atra</i> .	Macarius, Adelard
3	III Nonas	Cancer sets. Birth-day of Cicero.	P. Balsam, Genevieve
4	Pridie Nonas	Prayer for the safety of the prince.	Titus, Rigobert, Rumon
5	Nonis Jan.	Lyra rises.	Simcon Stylites, Syncletica
6	VIII Idus		Melanius, Nilammon
7	VII Idus		Lucian, Cedd, Aldric
8	VI Idus	Sacrifice to Jupiter.	Apollinaris, Severinus, Pega
9	V Idus	Agonalia, or festivals in honour of Agonius. The Dolphin rises.	Julian, Marciana, Felan,
10	IV Idus	Media hyems, or Mid-winter.	William, Agatho, Marcian
11	III Idus	Carmentalia, or festivals in honour of Carmenta. Temple dedicated to	Theodosius, Hyginus,
12	Pridie Idus	Compitalia, or festivals in honour of the Lares, or household gods.	Arcadius, Bennet, Aelrod
13	Idibus Jan.	Sacred to Jupiter Stator. Augustus named Octavius.	Veronica, Kentigern
14	XIX Cal. Feb.		Hilary, Felix, Sabas
15	XVIII Cal.	Sacred to Carmenta, Porrima, and Postverta.	Paul the first hermit
16	XVII Cal.	Temple of Concord raised by Camillus.	Honoratus, Pope Marcellus
17	XVI Cal.	Sun in Aquarius.	Antony patr. of the monks
18	XV Cal.		Peter's chair at Rome
19	XIV Cal.		Canute, Henry, Wulstan
20	XIII Cal.		Fabian, Sebastian, Fechin
21	XII Cal.		Agnes, Epiphanius, Publius
22	XI Cal.		Vincent, Anastasius
23	X Cal.	Lyra (the bright star in the Harp) sets.	Raymund, Ildesonus
24	IX Cal.	Sementinæ Feriæ, or the feast of seed-time.	Timothy, Babylon, Cadoc
25	VIII Cal.		Projectus, Apollo, Poppo
26	VII Cal.		Polycarp, Paula, Conon
27	VI Cal.		J. Chrysostom, Marius
28	V Cal.	Temple dedicated to Castor and Pollux.	Charlemagne, Cyril
29	IV Cal.	Equiria, or horse-races in honour of Mars in the Campus Martius.	Francis, Gildas of Sales
30	III Cal.	Sacred to Peace. Fidicula sets.	Bathildes, Martina
31	Pridie Cal.	Sacred to the Dii Penates, or household gods.	Cyrus, Maidoc, Galdus



FEBRUARY.—Under the protection of Neptune.			
Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Februariis	Lucaria, festivals at Rome celebrated in a large grove. The sacrifice [bids to Jupiter.	St. Ignatius, Sigebert, Kinnia
2	IV Nonas	Lyra and the middle of the Lion set.	Laurence abp. of Canterbury
3	III Nonas	Dolphin sets.	Blaise, Wereburge
4	Prædic Nonas	Augustus surnamed Pater Patriz, or father of his country. [rises.	Gilbert, Isidore, Madan
5	Nonis Feb.		Martyrs of Japan, Vitus
6	VIII Idus		St. Dorothy, Vedast, Amandus *
7	VII Idus		Romuald, Theodoras
8	VI Idus	Commencement of spring.	Stephen, Cuthman, Paul
9	V Idus		Thelau, Ansbart, Erhard
10	IV Idus	Arctophylax, or Arcturus rises. Genialic games.	Scholastica, William
11	III Idus		Benedict, Meletius, Eulalia
12	Prædie Idus	Sacred to Faunus and Jupiter. Slaughter of the Fabii.	Catharine, Modomnoc
13	Idibus Feb.	The Crow, Crater, and Serpent, rise.	Benedict, Meletius, Eulalia
14	XVI Cal. Mar.	Lupercalia, or festivals in honour of Pan.	Valentine, Maro, Conran
15	XV Cal.	Sun in Pisces.	Faustinus, Sigfrid, Jovita
16	XIV Cal.	Quirinalia, or festivals in honour of Romulus.	Onesimus, Juliana, Tanco
17	XIII Cal.	Fornacalia, or festivals in honour of Fornax.	Flavian, Silvin, Loman
18	XII Cal.	Muta, or goddess of silence.	Simeon, Leo, Paregorius
19	XI Cal.	Charistia, or festivals at Rome for the distribution of mutual presents.	Barbatus or Barbas
20	X Cal.	Terminalia, or festivals in honour of Terminus.	Tyrannio, Eucherius
21	IX Cal.		Severianus, Pepin, Verda
22	VIII Cal.		Margaret, Baradat
23	VII Cal.	Regifugium, or banishment of the kings from Rome. The place of the [Bisextile.	Serenus, Dositheus, Boisil
24	VI Cal.		Matthias the apostle
25	V Cal.		Tarasius, Cæsarius
26	IV Cal.		Alexander, Victor, Porphyrius
27	III Cal.	Equiria, or horse-races in the Campus Martius.	Leander, Alnoth, Galmier
28	Prædie Cal.	The Tarquins overcome.	Proterius, Romanus

## MARCH.—Under the protection of Minerva.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Martis	Matronalia, or festivals in honour of Mars. Ancilia, in honour of the [same god.	St. David, Monan, Albinus
2	VI Nonas	Birth of Jupiter. Sacred to Lucina.	Charles the Good, Joavan
3	V Nonas	The second Fish sets.	Cunegundes, Lamalife
4	IV Nonas	Arctophylax, or Arcturus sets. Vendemiator rises. Cancer rises.	Casimir pr. of Poland, Adrian
5	III Nonas	Festivals of Vesta. Julius Cesar created high-priest.	Kiatan, Breaca, Roger
6	Pridie Nonas	Pegasus rises. Temple of Vejupiter.	Chrodegang, Fridolin
7	Nonis Mar.	The Crown rises.	Perpetua, Felicitas
8	VIII Idus	Orion rises. The Northern Fish rises.	Duthak, Rosa, Senan
9	VII Idus		Pacian, Gregory of Nyssa
10	VI Idus		40 martyrs of Sebaste
11	V Idus		St. Eulogius, Angus
12	IV Idus		Pope Gregory the Great
13	III Idus	The opening of the Sea.	St. Nicophorus, Gerald
14	Pridie Idus	The second Equiria, or horse-races upon the banks of the Tiber.	Queen Mathildis, Lubin
15	Idibus Mar.	Sacred to Anna Perenna. The Parricide. Scorpio rises.	Pope Zachary, Mary
16	XVII Cal. Ap.	Middle of the Scorpion sets. [Agonius. Milvius rises.	St. Julian, Finian the leper
17	XVI Cal.	Liberalia, or festivals in honour of Bacchus. Agonalia in honour of [days.	Patrick, Joseph of Arimathea
18	XV Cal.	Sun in Aries.	King Edward, Anselm, Cyril
19	XIV Cal.	Quinquatria, or festival in honour of Minerva. It continued for five	St. Joseph Almund
20	XIII Cal.	The first day of the Century. Pegasus sets.	Cuthbert, Wulfstan
21	XII Cal.		The three Serapions, Endeus
22	XI Cal.	Tubilustrum, or solemn procession with trumpets.	St. Basil, Lea, Catharine
23	X Cal.	Vernal equinox. Hilaria, or festivals in honour of the mother of the [gods.	Victorian, Edelwald
24	IX Cal.		Irenæus bp. of Simium, Simon
25	VIII Cal.	Cesar made himself master of Alexandria.	Annunciation B. V. M.
26	VII Cal.	Megalesia, or games in honour of Cybele.	St. Ludger, Braulio, [bert
27	VI Cal.		John the hermit, Rupert or Ro-
28	V Cal.		Pope Sixtus III., K. Gontran
29	IV Cal.	Sacred to Janus, Concord, Health, and Peace.	St. Jonas, Armogastes, Mark
30	III Cal.	Sacred to the Moon, or Diana, on the Aventine mount.	Zosimus, Rieul or Regulus
31	Pridie Cal.		Benjamin, Guy, Achates

APRIL.—Under the protection of Venus.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Aprilis	Sacred to Venus, and Virile Fortune. Scorpion sets.	St. Hugh, Melito, Gibort
2	IV Nones	The Pleiades set.	Apiani, Ebbe, Broucha
3	III Nones		Agape, Ulpian, Nicetas
4	Idus	Megalasia, or games in honour of Cybele for eight days.	Indoro, Plato
5	Idus	Sacred to Public Fortune. Birth-day of Diana.	Vincent, Ferrer, Tigernach, [Becan
6	VIII Idus	Birth-day of Apollo, Socrates, and Plato.	Martyrs of Haddab, William
7	VII Idus	Games for the victory of Cesar. Libra and Orion set.	St. Hegesippus, Finan, Albert
8	VI Idus	Cerealia, or festivals in honour of Ceres. [the circus dedicated to Consus.	Dionysius, Walter, Albert
9	V Idus		Waltrude Dotto, Gaucher
10	IV Idus		Bademus, Mechtildes
11	III Idus	The great mother brought to Rome.	Pope Leo the Great, Antipas
12	Idibus Apr.	Sacred to Jupiter Victor, and Liberty.	St. Zeno, Sabas, Victor, Julius
13	Idibus Apr.		Hermenegild, Caradoc
14	XVIII C. Mai.		Tiburtinus, Carpus, Bonezet
15	XVII Cal.	Forficidin, or festivals wherein cows with calf were sacrificed.	Munde, Basilissa, Ruanthan
16	XVI Cal.	Augustus saluted Emperor. Hyades set.	Martyrs of Saragossa, Druon
17	XV Cal.		Pope Anicetus, Simeon
18	XIV Cal.	Equiria, or horse-races in the circus, and the burning of the foxes.	St. Galdin, Luforian
19	XIII Cal.	Sun in Taurus	Pope Leo IX., Elphege the Bald
20	XII Cal.	Palilia, or festivals in honour of Pales. Agonalia, or festivals in honour [of Agonius. Birth-day of Rome.	St. Agnes, Serf, James
21	XI Cal.		Anselma, Harluin, Buono
22	X Cal.	The first Vinalia, or festivals of Jupiter and Venus.	Soto, Azades, Leonides,
23	IX Cal.	Destruction of Ilum.	George the Martyr, Iuar
24	VIII Cal.	Robignalia, or festivals in honour of Robigo or Rubigo. Mid-spring.	Fidelis, Mallius, Bona
25	VII Cal.	The Goat rises.	Mark the Evangelist, Ivia
26	VI Cal.	Fortin Latine, or Latin festivals in honour of Jupiter Latiialis.	Cletus, Richarius, Radbert
27	V Cal.	Floralia, or games in honour of Flora for six days.	Authimus, Zita, Anastasius
28	IV Cal.		Vitalis, Cronan, Pollio
29	III Cal.		Fiachna, Robert, Hugh
30	Idibus Cal.	Sacred to Vesta Palatina. The first Larentinalia.	Catharino, Sophia, Ajutta

## MAY.—Under the protection of Apollo.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Mai.	To the good goddess. Altar raised to the Lares [three days. Capella rises.	St. Philip and James, Apostles
2	VI Nonas	Hyades rise. The Compitalia.	Athanasius
3	V Nonas	The Centaur and Hyades rise.	Invention of the Holy Cross
4	IV Nonas		St. Monica, Godard
5	III Nonas	Lyra rises.	Pope Pius V., Angelus, Hilary
6	Pridie Nonas	Middle of the Scorpion sets.	St. John before the Latin gate
7	Nonis Mai.	Virgilte rise.	Pope Benedict II., Stanislas
8	VIII Idus	The Goat rises.	St. Wiro, Odrian, Gybrian
9	VII Idus	Lemuria, or night festivals, to appease the manes of the dead.	Hermas, Brynoth
10	VI Idus		Antoninus, Achard, Isidoro
11	V Idus	Orion sets. Unfortunate days to marry on.	Mammertus, Maieul
12	IV Idus	Sacred to Mars, the avenger at the Circus.	Germanus, Rictudes, Pancras
13	III Idus	Pleiades rise. Commencement of summer.	John the Silent, Servatius
14	Pridie Idus	Taurus rises. Sacred to Mercury.	Boniface, Pontius, Carthagh
15	Idibus Mai.	Birth-day of Mercury. Festival of the merchants. Lyra rises. Sacred [to Jupiter.	Dympna, Genebern
16	XVII Cal. Jun.		Hebedjesus, Abdus, Brendan
17	XVI Cal.		Possidius, Maw, Maden
18	XV Cal.		Eric, Potamon, Venantius
19	XIV Cal.		Dunstan, Pudontiana
20	XIII Cal.		Bernardin, Elhelbert
21	XII Cal.		Godric, Sospis or Hospitius
22	XI Cal.	Agonalia, or festivals in honour of Agonius. Sacred to Vejovis, or Ve- [Jupiter. The Dog rises.	Yvo, Bobo, Conall, Castus
23	X Cal.	Tubilustrum, or solemn procession with trumpets. The ferie of Vulcan.	Julia, Desiderius
24	IX Cal.		Donatun, Rogatinn, Vincent
25	VIII Cal.	Temple of Fortune. Aquila rises.	Pope Gregory VII., Urban
26	VII Cal.	Arctophylax, or Arcturus, sets. The second Regifugium	St. Augustinc, apos. of England
27	VI Cal.	Hyades rise.	Bede, Pope John, Julius
28	V Cal.		Germanus, Caro
29	IV Cal.		Maximinus, Cyril, Conon
30	III Cal.		Pope Felix, Meguil, Walstan
31	Pridie Cal.		St. Petronilla, Cantus



## JUNE.—Under the protection of Mercury.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Jun.	Fabaria, or festivals in honour of Carna. Aquila rises. Sacred to Juno, Hyades rise. Sacred to Mars. [Moneta, and Tempestus.	St. Justin Martyr, Wistan
2	IV Nonas	Sacred to Bellona.	Erasmus, Pothinus
3	III Nonas	Temple of Hercules in the Circus.	Cecilius, Clotildis, Lifard
4	Pridie Nonas	Sacred to Jupiter Sponsor. Temple of Faith.	Quirinus, Nenoc, Petroc
5	Nonis Jun.	Temple of Vesta.	Illidius, Dorotheus
6	VIII Idus	Fiscatorian days in the Campus Martius. Temple of the Mind. Arc- [urus sets.	Philip the deacon, Gudwall
7	VII Idus	Altar of Jupiter Pistor.	Colman, Meridece, Robert
8	VI Idus	Matralia, or festival in honour of Matuta, or Ino. Dolphin rises.	Clou, William apb. of York
9	V Idus	Sacred to Powerful Fortunc. Temple of Concord.	Richard, Pelagia, Vincent
10	IV Idus	Sacred to Mother Matuta.	Margaret queen of Scotland
11	III Idus	Invincible Jupiter. Quinquatria minuscula, or the minor festivals in	Barnabas the apostle
12	Pridie Idus	Hyades rise.	Eskill, Onuphrius, Ternan
13	Idibus Jun.	Orion rises. The carrying of the dung out of the temple of Vesta.	Antony of Padua, Damhnade
14	XVIII Cal. Jul.	Æqui and Volsci put to flight by Posthumus.	Vitus, Landeln, Vange
15	XVII Cal.	Festival of Minerva on the Aventine mount. Sun in Cancer.	Quiricus, Ferreolus, Aurelian
16	XVI Cal.	Summanalia, or festivals in honour of Pluto. Ophiuchus rises.	Nicander, Marcian, Avitus
17	XV Cal.	Flaminius conquered by the Carthagenians.	Marina, Amand, Marcus
18	XIV Cal.	Sacred to Powerful Fortune.	Gervasius, Die bp. of Nevers
19	XIII Cal.	Crowned ships carried banquets along the Tiber.	Gobain, Idaberga, Bain
20	XII Cal.	Summer Solstice.	Aloysius, Eusebius, Meen
21	XI Cal.	Sacred to Jupiter Stator, and Lar.	Etheldreda, Mary of Oignies
22	X Cal.	Temple of Quirinus.	Nativity of John Baptist
23	IX Cal.	Sacred to Hercules and the Muses.	St. Prosper, Moloc, Adelbert
24	VIII Cal.		Vigilius, Babelen, Anthelm
25	VII Cal.		Ladislav I. king of Hungary
26	VI Cal.		Pope Leo II., Basilides
27	V Cal.		St. Peter prince of the apostles
28	IV Cal.		Paul the apostle
29	III Cal.		
30	Pridie Cal.		

## QUINTILIS, or JULY.—Under the protection of Jupiter.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Sainte' Days, &c. of the Romish or Latin Church.
1	Cal. Jul.	Removing from one house to another	St. Calais, Thieri, Leonorus
2	VI Nonas		Visitation of blessed V. M.
3	V Nonas		St. Guthagon, Bertran, Phocas
4	IV Nonas	The Hyades sets. The Hyades rise.	Ulric, Odo, Finbar, Bertha
5	III Nonas	Populifugium, or day in which the people of Rome fled from their enemies.	Modwena, Edana, Peter
6	Pridie Nonas	Conflagration of the Capitol, in the time of Sylla.	Palladius apos. of the Scots
7	Nonis Jul.	Caprotinæ, or festivals in honour of Juno. Festival of the Maids.	Pope Benedict XI., Hedda
8	VIII Idus	Vitulatio, or wanton rejoicings.	St. Elizabeth Q. of Portugal
9	VII Idus	Cepheus rises.	Ephrem doctor of the church
10	VI Idus	The Etesian winds begin to blow.	The seven brothers, Rufina
11	V Idus	Ludi Apollinares, or games in honour of Apollo about this time.	Pope Pius I., Drostan
12	IV Idus	Birth-day of Julius Cæsar. Festival of Female Fortune.	St. Nabor, Felix, J. Gualbert
13	III Idus	Sacred to Female Fortune.	Anacletus, Turiaf, Eugenius
14	Pridie Idus	Festival of Castor and Pollux.	Bonaventure Dr. of the church
15	Idibus Jul.	The foremost Dog rises.	Henry II. emperor, Swithin
16	XVII Cal. Aug.	Aliensis dies atra, or anniversary of the unlucky battle of Allia.	Eustathius, Elier the hermit
17	XVI Cal.	Lucaria, games lasting four days.	Pope Leo IV., Marcellina
18	XV Cal.	Plays for Cæsar's victory. Sun in Leo.	St. Symphorosa, Bruno, Arnoul
19	XIV Cal.		Symmachus, Macrina
20	XIII Cal.		Joseph Barsabas, Ceslas
21	XII Cal.		Praxedes, Zoticus, Victor
22	XI Cal.		Mary Magdalene, Dabius
23	X Cal.		Apollinaris, Liborius
24	IX Cal.	The games of Neptune.	Lupus, Kings, Declan
25	VIII Cal.	Furinalia, or festivals in honour of Furina. The Circensian games last- [ing six days.	James the Greater, Thea
26	VII Cal.	In this month dogs were sacrificed to the dog-star, according to Festus.	Anne mother of B. V. M.
27	VI Cal.	Aquila rises.	Pantaleon, Congall, Luican
28	V Cal.		Pope Innocent I., Pope Victor
29	IV Cal.	Neptunalia, or festivals in honour of Neptune, were celebrated some time [in this month, according to Varro.	St. Martha, Olaus, Pope Felix
30	III Cal.		Abdon, Sennen, Julitta
31	Pridie Cal.		Ignatius of Loyola, Helen

SEXTILIS, or AUGUST. — Under the protection of Ceres.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Aug.	Temple of Mars consecrated. Sacred to Hope.	The Seven Maccabees
2	IV Nonas	Ferix upon account of Cesar's subduing Spain.	St. Etheldritha, Pope Stephen
3	III Nonas		Invention of St. Stephen's relics
4	Præidie Nonas	The middle of Leo rises.	St. Dominic, Luennus
5	Nonas Aug.	Sacred to Health on the Quirinal mount.	Oswald, Memmius, Afra
6	VIII Idus	Sacred to Hope.	Transfiguration of our Lord
7	VII Idus	Middle of Aquarius sets.	St. Cajetan, Donatus
8	VI Idus	Sacred to Soli Indigeti on the Quirinal mount.	Cyrinus, Hormisdas, Largus
9	V Idus		Romanus, Nathy or David
10	IV Idus	Altars of Ops and Ceres in the Jugurian street.	Donsedit, Blann, Laurence
11	III Idus	Sacred to the great guardian of Hercules, in the Circus Flaminius. The [beginning of autumn.	Susanna, Equitius, Gery
12	Præidie Idus	Lignaposis.	Clare, Euplius, Muredach
13	Idibus Aug.	Sacred to Diana in the Sylva Aricina, and Vortumnus. The feast of [slaves and servant-maids.	Hippolytus, Wigbert, Cassian
14	XIX Cal. Sep.		Eusebius the priest
15	XVIII Cal.		Assumption of B. V. M.
16	XVII Cal.		St. Hyacinth, Roch
17	XVI Cal.	Portumnalia, or festivals in honour of Portumnus.	Mamas, Liberatus and 6 monks
18	XV Cal.	Consualia, or festivals in honour of Consus. Rape of the Sabinæ.	Helen, Agapetus, Claro
19	XIV Cal.	Death of Augustus.	Mochteus, Cunin, Lewis
20	XIII Cal.	Vinalia secunda, according to Pliny. Sun in Virgo. Lyra sets.	Bernard, Chwin
21	XII Cal.	Vinalia rustica, according to Varro. The grand Mysteries.	Ronosus, Maximilian
22	XI Cal.		Symphorian, Philibert
23	X Cal.	Vulcanalia, or festivals in honour of Vulcan.	Theonas, Justinian the hermit
24	IX Cal.	The Ferix of the Moon.	Bartholomew the apostle
25	VIII Cal.	Sacred to Ops Consiva in the Capitol.	Lewis IX. king of France
26	VII Cal.		Pope Zephyrinus, Genesius
27	VI Cal.		St. Pomen, Hugh of Lincoln
28	V Cal.	Altars dedicated to Victory in the Court. The end of the Etesian winds.	Augustine Dr. of the church
29	IV Cal.	Vulcanalia, or festivals in honour of Vulcan, according to Festus.	Decollation of John Baptist
30	III Cal.	Ornaments of Ceres exhibited.	St. Rose of Lima, Fucker
31	Præidie Cal.	Birth-day of Germanicus. Andromeda rises.	Raymund, Nonnatus, Isabel

## SEPTEMBER.—Under the protection of Vulcan.

Days of the Month.		Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal.	Sept.	Sacred to Jupiter Maimactes. Feasts to Neptune.	St. Giles, Firminus, Lupus
2	IV	Nonas	Naval victory of Augustus over M. Antony and Cleopatra.	King Stephen, Justus
3	III	Nonas	Dionysia, or festivals in honour of Bacchus.	St. Mansuet, Remaculus, Macnisius
4	II	Nonas	Roman games for eight days.	Translation of St. Cuthbert, Ida
5	Pridie	Nonas		St. Bertin, Alko of Ireland
6	Nonis	Sept.		Pambo of Nitria, Bega
7	VIII	Idus	Sacred to Erebus.	Cloud, Eunan, Regina
8	VII	Idus	The Goat rises.	Naivty and name of B. V. M.
9	VI	Idus	Jerusalem taken by Titus Vespasian.	St. Omer, Kiaran, Osmanna
10	V	Idus	The head of Medusa rises.	Winin, Salvius, Pulcheria
11	IV	Idus	The middle of Virgo rises.	Protus, Patiens, Hyacinthus
12	III	Idus		Eanswide, Guy, Albous
13	Pridie	Idus		Eulogius, Amatus, Maurilius
14	Idibus	Sept.	The Pretor strikes the clavus. The dedication of the Capitol. Sacred [to Jupiter.	Catharine, Exalt. Holy Cross
15	XVIII	C. Oct.	The trial of horses.	John the dwarf, Nicomedes
16	XVII	Cal.	The Roman, or great games, which continued five days. [of the swallows.	Lucie, Editha, Cyprian
17	XVI	Cal.	Virgin's spike rises in the morning.	Lambert, Rouin, Columba
18	XV	Cal.	Sun in Libra.	Methodius, Ferreol, Joseph
19	XIV	Cal.	Birth-day of Romulus, according to Plutarch. The Mercatus for the [space of four days.	Januarius, Lucy Sequanus
20	XIII	Cal.		Pope Agapetus, Eustachius
21	XII	Cal.		St. Matthew the apostle, Lo
22	XI	Cal.	Death of Virgil. Argo and Pisces set.	Maurice, Emmeran
23	X	Cal.	Birth-day of Augustus, according to Suetonius. The Circensian games.	Pope Linus, Thecla, Adamnan
24	IX	Cal.	The autumnal equinox.	St. Germer, Rusticus, Conald
25	VIII	Cal.	Sacred to Venus, Saturn, and Mania.	Barr or Finbarr, Aunaire
26	VII	Cal.		Nilus the younger, Justina
27	VI	Cal.	Sacred to returning Fortune, and Venus the mother.	Cosmas, Elzeaz, Damian
28	V	Cal.	The end of Virgo's rising.	Lioba, Exuperius, Wonceslas
29	IV	Cal.		Feast of the holy angels
30	III	Cal.	Meditrinalia, or festivals in honour of Meditrina, the goddess of medicines. [Birth-day of Pompey the Great.	St. Jerom Dr. of the church



OCTOBER.—Under the protection of Mars.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Oct.		<b>Festival of the Rosary, Bayo</b>
2	VI Nonas		<b>Fest of the angel-guardians</b>
3	V Nonas		<b>St. Dionysius the Areopagite</b>
4	IV Nonas	Boötes sets in the morning.	<b>Ammon, king Edwin, Francis</b>
5	III Nonas	The ornaments of Ceres exhibited.	<b>Placidus, Galla</b>
6	Idies Nonas	Sacred to the gods' manes.	<b>Bruno, Faith or Fides</b>
7	Nonis Oct.		<b>Pope Mark, Oath, Marcellus</b>
8	VIII Idus	Pyanepsia, or festival in honour of Theseus and his companions. The [bright star in Corona rises.	<b>St. Thais, Bridget of Sweden</b>
9	VII Idus		<b>Dominus, Guidain</b>
10	VI Idus	Oenophoria, or festival to Minerva.	<b>John of Bridlington, Paulinus</b>
11	V Idus	Commencement of winter.	<b>Tarachus, Probus, Gomer</b>
12	IV Idus	Augustalia, or festival in commemoration of Augustus's return to Rome. [after establishing peace.	<b>Wilfrid bishop of York</b>
13	III Idus	Fonitinalia, or festival wherein the Romans adorned their fountains and [wells with chaplets.	<b>K. Edward the Confessor</b>
14	Idies Idus		<b>Donation, Burekard</b>
15	Idies Oct.	The merchants to Mercury.	<b>Teresa, Tecla, Hospicis</b>
16	XVII C. Nov.	Popular games. Areturus sets.	<b>Gall, Mammolin, Iulius</b>
17	XVI Cal.		<b>Andrew of Crete, Austrudis</b>
18	XV Cal.	Sacred to Jupiter Liberator.	<b>Luke the evangelist, Monon</b>
19	XIV Cal.	Armilustrium, or festival at Rome, wherein all the people appeared under [arms when the sacrifices were offered.	<b>Peter of Aleutaria, Egin</b>
20	XIII Cal.	Sun in Scorpio.	<b>Artemius, Adan, Barsabius</b>
21	XII Cal.		<b>Ursula, Hilarton, Flinton</b>
22	XI Cal.		<b>Nunilo, Donatus, Mello</b>
23	X Cal.	A day in this month was held sacred to Liber Pater.	<b>Theodorot, Ignatius</b>
24	IX Cal.		<b>Proclus, Magloire, Felix</b>
25	VIII Cal.	The feria of Vortumnus were celebrated in this month, according to Varro.	<b>Crispin, Crispinian, Daria</b>
26	VII Cal.		<b>Evarestus, Lucian, Marcian</b>
27	VI Cal.	Games of Victory.	<b>K. Eleaban, Abban</b>
28	V Cal.	The less Mysteries.	<b>St. Simon and Jude the apostles</b>
29	IV Cal.		<b>Narcissus, Chof</b>
30	III Cal.	The feria of Vertumnus. Games consecrated.	<b>Asterius, Gormanus, Marcellus</b>
31	Idies Cal.	Areturus sets.	<b>Quintin, Wolfgang, Follan</b>

## NOVEMBER.—Under the protection of Diana.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Nov.	The banquet of Jupiter. The Circensian games. The head of Taurus sets at night.	All Saints, Benignus, Mary
2	IV Nonas	Fiducula rises in the morning.	All Souls, Vulcan [Rumwald
3	III Nonas	Solemn feast of Jupiter in this month.	St. Malachy, Winefride, Flour,
4	Pridie Nonas	Neptunalia, or festivals in honour of Neptune.	Vitalis, Clarus, Brinstan
5	Nonis Nov.	An exhibition of ornaments.	Bertile abbess of Chelles
6	VIII Idus	Scorpio rises with a clear light.	Leonard the hermit, Winoc
7	VII Idus	The seas are shut up till the VI. Id. Mar. Virgilix sets.	Willibrord, Werenfrid
8	VI Idus	Lectisternia, or a spreading of funeral banquets to the gods, in the cere-	The four crowned brothers
9	V Idus	The trial of horses.	St. Mathurin, Vanne, Binen
10	IV Idus	Plebian games in the Circus, according to Suetonius, for three days.	Justus, Milles, Abrosimus
11	III Idus	The end of seed-time for corn.	Martin, Mennas, [lus
12	Pridie Idus	The Mercatus for three days. Sun in Sagittarius.	Pope Martin, Livin, Lebvin, Ni-
13	Idibus Nov.	Supper of the pontiffs in honour of the Great Mother.	St. Didacus, Brice, Mitrius
14	XVIII C. Dec.	The horns of the Bull set.	Laurence abp. of Dublin
15	XVII Cal.	Sacred to Pluto and Proserpine. Liberalia. Lepus sets.	Leopold, Maclou, Eugenius
16	XVI Cal.		Edmund, Eucherius
17	XV Cal.		Gregory Thaumaturgus, Agnan
18	XIV Cal.		Alpheus, Odo, Hilda
19	XIII Cal.		Pope Pontian, Barlaam
20	XII Cal.		King Edmund the martyr
21	XI Cal.		Presentation of B. V. M.
22	X Cal.		St. Cecily, Appia, Philemon
23	IX Cal.		Pope Clement the martyr
24	VIII Cal.		St. John of the Cross, Flora
25	VII Cal.		Catharine, Erasmus
26	VI Cal.		Nicon, Conrad, Gazzolini, Peter
27	V Cal.		Virgil of Ireland, Maximus
28	IV Cal.		Stephen the younger
29	III Cal.		Saturninus, Radbod [por
30	Pridie Cal.		Andrew the apostle, Nares, Sa-

In this month sacrifices were made to the infernal gods for the Gauls and Greeks dug from under the Boarian forum, according to Plutarch.

Brunalia, or festivals in honour of Bacchus for the space of 30 days.

DECEMBER.—Under the protection of *Vesta*.

Days of Month.	Days of the ancient Roman Month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Dec.	Festival of Female Fortune.	St. Eligius or Eloy
2	IV Nonas		Bibiana
3	III Nonas		Francis Xavier apostle of the Indies
4	Pridie Nonas	Sacred to Neptune and Minerva.	Clement of Alexandria
5	Nonis Dec.	Faunalia, or festivals in honour of Faunus.	Sabas, Crispina, Nicetius
6	VIII Idus	Middle of Sagittarius sets.	Nicholas, Leontia, Dativa
7	VII Idus	Aquila rises in the morning.	Ambrose Dr. of the church, Fara
8	VI Idus	Sacred to Juno Jugalis.	Conception of B. V. M.
9	V Idus		St. Leucadia, Wulfhilde
10	IV Idus	Agonalia, or festivals in honour of Agonius.	Pope Melchades, Eulalia
11	III Idus	The fourteen Holeyonin days begin.	St. Damasus, Fuscian, Gentian
12	Pridie Idus	Equiria, or horse-races.	Epimachus, Valery, Corentin
13	Idibus Dec.		Jodor, Aubert, Marinoni
14	XIX Cal. Jan.		Spiridion, Nicasius
15	XVIII Cal.	Brumalia, or festivals in honour of Bacchus.	Eusebius, Florence or Flann
16	XVII Cal.	Consualia. All Cancer rises in the morning.	Ado, Adelaide, Benas
17	XVI Cal.		Olympias, Begga
18	XV Cal.	Saturnalia, or festivals in honour of Saturn, for five days.	Gatien, Winobald, Rufus, Zo-
19	XIV Cal.	Sun in Capricorn. Cygnus rises.	Neneston, Samthuna
20	XIII Cal.	Opalia, or festivals in honour of Ops.	Paul of Latrus, Philagonius
21	XII Cal.	Sagittaria, lasting two days.	Thomas the apostle, Edburgo
22	XI Cal.	Angerundia. The Divalia. To Hercules and Venus with wine mixed	Ischyron, Methodius, Cyril
23	X Cal.	Ferix dedicated to the Lares. The Compitalia.	Servulus, 10 martyrs of Creto
24	IX Cal.	The Ferix of Jupiter. Laurentinalia, festivals in honour of Laurentin.	Gregory of Spoletto (tassin)
25	VIII Cal.	The Ludi Juvenales.	Christmas day, Eugenia, Anas-
26	VII Cal.	The end of the Brumalia. Winter solstico.	St. Stephen the first martyr
27	VI Cal.	Dolphin rises.	John the apostle, T. Grapt
28	V Cal.	Sacred to Phoebus for three days.	The holy Innocents, Orsinus
29	IV Cal.	Aquila sets.	St. Thomas abp. of Canterbury
30	III Cal.	Cunicula sets.	Sabinus, Anyasia, Maximus
31	Pridie Cal.		Pope Sylvester, Columba

# OBSERVATIONS

*On the Progressive Improvement of the Roman Calendar ;  
from the Days of Romulus, about 730 Years before Christ,  
to the present Time.*



The ROMAN CALENDAR, before the time of Julius Cesar, was very defective ; in the reign of Romulus, the first king of Rome, the science of astronomy was so little understood in Italy, that the calendar was made to consist of *ten* months, and the year of only 304 days. The names of the ten months were in order as follows :— March, April, May, June, Quintilis, Sextilis, September, October, November, December. Besides the 304 days, Romulus is said to have intercalated days without name, to make up the number of 360 : but whether this was the case, or in what way these days were intercalated, cannot be determined ; as history, with reference to this point, is extremely obscure. The months of March, May, Quintilis, and October, contained 31 days each ; and the other six, only 30 days each ; as may be seen in the following table, which exhibits the state of the Roman Calendar about 730 years previously to the Incarnation :

March	April	May	June	Quint.	Sext.	Sept.	Oct.	Nov.	Dec.
<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Cal.</i>	<i>Calend.</i>
VI	IV	VI	IV	VI	IV	IV	VI	IV	IV
V	III	V	III	V	III	III	V	III	III
IV	<i>Prid.</i>	IV	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>
III	<i>Non.</i>	III	<i>Non.</i>	III	<i>Non.</i>	<i>Non.</i>	III	<i>Non.</i>	<i>Non.</i>
<i>Prid.</i>	VIII	<i>Prid.</i>	VIII	<i>Prid.</i>	VIII	VIII	<i>Prid.</i>	VIII	VIII
<i>Non.</i>	VII	<i>Non.</i>	VII	<i>Non.</i>	VII	VII	<i>Non.</i>	VII	VII
VIII	VI	VIII	VI	VIII	VI	VI	VIII	VI	VI
VII	V	VII	V	VII	V	V	VII	V	V
VI	IV	VI	IV	VI	IV	IV	VI	IV	IV
V	III	V	III	V	III	III	V	III	III
IV	<i>Prid.</i>	IV	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>
III	<i>Id.</i>	III	<i>Id.</i>	III	<i>Id.</i>	<i>Id.</i>	III	<i>Id.</i>	<i>Id.</i>
<i>Prid.</i>	XVIII	<i>Prid.</i>	XVIII	<i>Prid.</i>	XVIII	XVIII	<i>Prid.</i>	XVIII	XVIII
<i>Id.</i>	XVII	<i>Id.</i>	XVII	<i>Id.</i>	XVII	XVII	<i>Id.</i>	XVII	XVII
XVII	XVI	XVII	XVI	XVII	XVI	XVI	XVII	XVI	XVI
XVI	XV	XVI	XV	XVI	XV	XV	XVI	XV	XV
XV	XIV	XV	XIV	XV	XIV	XIV	XV	XIV	XIV
XIV	XIII	XIV	XIII	XIV	XIII	XIII	XIV	XIII	XIII
XIII	XII	XIII	XII	XIII	XII	XII	XIII	XII	XII
XII	XI	XII	XI	XII	XI	XI	XII	XI	XI
XI	X	XI	X	XI	X	X	XI	X	X
X	IX	X	IX	X	IX	IX	X	IX	IX
IX	VIII	IX	VIII	IX	VIII	VIII	IX	VIII	VIII
VIII	VII	VIII	VII	VIII	VII	VII	VIII	VII	VII
VII	VI	VII	VI	VII	VI	VI	VII	VI	VI
VI	V	VI	V	VI	V	V	VI	V	V
V	IV	V	IV	V	IV	IV	V	IV	IV
IV	III	IV	III	IV	III	III	IV	III	III
III	<i>Prid.</i>	III	<i>Prid.</i>	III	<i>Prid.</i>	<i>Prid.</i>	III	<i>Prid.</i>	<i>Prid.</i>
<i>Prid.</i>		<i>Prid.</i>		<i>Prid.</i>			<i>Prid.</i>		



In the reign of Numa Pompilius, the second king of the Romans, the Calendar was very much improved. This monarch, by means of the instructions he received from Pythagoras, the prince of the Italian philosophers, adopted very nearly the same kind of year which the Greeks then used ; with this principal exception, that he assigned to every one of his years 355 days, which is one day more than the Grecian and Rabbinical years usually contained. The reformation of the Calendar of Romulus, consisted in taking away one day from April, June, Sextilis, September, November, and December ; (the day after the Ides of these months, being named the *xviii*th before the Calends of the ensuing one,) and then adding these six days to the 51 which the year of Romulus wanted, to make up his own of 355 days : with these 57 days he made two new months, viz. January and February, the former of which was the first, and the other the last month of his year ; assigning to the former 29 and to the latter 28 days. In order to make his year equal to that which the Greeks used in their Olympiads, Numa is said to have intercalated 82 days in every eight years, in the following manner—At the end of the first two years, an intercalation of 22 days ; at the end of the next two, an intercalation of 23 days ; at the end of the third two, an intercalation of 22 days ; and at the end of the last two, an intercalation of the remaining 15 days.

The Calendar of Numa Pompilius, (with the slight variation in it at the time of the Decemviri, about 452, B. C. which consisted in constituting February the second instead of the last month,) continued in use among the Romans till the time of Julius Cæsar, who, perceiving the great inconveniences that resulted from not making the *civil* year equal in length to the *solar revolution* through the 12 signs of the zodiac, employed Sosigenes of Alexandria, (esteemed the greatest astronomer of his time,) to reform the Calendar in such a way that the seasons of the year might perpetually correspond to the same months. As, according to the calculations of Sosigenes, the solar ecliptical revolution took up about 365 days six hours, it was found necessary to lengthen the civil year at least *ten* days, making it to consist of 365 days, instead of 355 ; and to make a proper compensation for the six hours which the solar year exceeds 365 days, every fourth year was proposed to be an *intercalary* one, containing 366 days. Julius Cesar, by public edict, accordingly ordered these corrections to be made ; and the Calendar, thus corrected, is the same as that already given in the preceding Table, with the Festivals, &c. of the ancient Romans. In consequence of the ignorance of the priests, a considerable error was committed in the first 36 years after the Julian reformation of the Calendar ; for the priests imagined that the fourth year in which the intercalation should be made was to be computed from that in which the preceding intercalation took place, by which means they left only two common years instead of three between the two intercalary ones. Consequently, *twelve* days, instead of *nine*, were intercalated in 36 years, an error too considerable to escape the notice of the Augustan age : and, accordingly, the emperor directed that no intercalation should be

made for the first twelve years, that the three superfluous days might be gradually dropped; and that the intercalations should be afterward regulated in such a manner that *three* common years should continually intervene. This last alteration of the Calendar continued without any interruption till the pontificate of *Gregory XIII.* in the latter part of the 16th century, when he gave orders that the Roman Calendar should be again reformed.

The necessity of this reformation originated in *Sosigenes* assigning precisely 365 days six hours, for the sun's passage through the twelve signs of the zodiac; instead of 365 days, five hours, and 48 minutes, and 48 seconds, as ascertained by the more perfect observations of modern astronomers. The error of *Sosigenes*, of about *eleven minutes* in the length of the solar year, amounts to a whole day in 134 years, insomuch that from the council of Nice, in A. D. 325, to the time of *Gregory XIII.*, ten days too many had crept into the Calendar, the vernal equinox which, in 325, was fixed on the 21st of March, happening in 1582, on the 11th, though the Calendar constantly placed it on the 21st.

To remedy this defect, Pope *Gregory* ordered that ten days should be suppressed in the almanac of 1582, the 5th of October being denominated the 15th, as in these days fewer festivals occurred than in any other ten consecutive days in the year; and to prevent the recurrence of this error for the future, it was directed by a public bull, that every three centurial years out of four, after A. D. 1600, (which in the Julian calendar are leap-years,) should be only common years of 365 days each. Thus 1700, 1800, and 1900, are styled common years, 2000 a bissextile, 2100, 2200, and 2300, common years, 2400 a bissextile, &c. &c.

By this last correction of the Calendar, the Gregorian year is so nearly commensurate with the revolution of the earth round the sun, that an error of a day cannot be made in less than 3,600 years. If the intercalations be made according to the calculations of the late *M. de la Lande*, and other eminent astronomers of the last and present centuries, an error of a day need not be committed in less than a million of years!

The papal bull, by which this alteration is made, is thus intituled: *Constitutio Gregorii Papæ XIII. pro approbatione et introductione novi Kalendarii ad usum universæ Ecclesiæ Romanæ; quâ, inter plura cætera præcipit et mandal, ut de mense Octobris hujus anni 1582, decem dies inclusivè a III Nonarum usque ad Pridie Idus eximantur, et dies qui festum S. Francisci IV Nonas celebrari solitum sequitur, dicatur Idus Octobris. Datum Tusculi, Anno incarnationis Dom. 1582, sexto Kal. Martii, Pontif. sui anno X.*

“The Constitution of Pope *Gregory XIII.* for the approval and introduction of the New Calendar for the use of the Romish Church universally; in which, among many other things, he decrees and commands, that ten days be struck off from the month of October of this present year 1582: namely, from the third of the Nones, (Oct. 5.) to the day before the Ides (Oct. 14,) both inclusive; and that the day which follows the festival of *St. Francis*, usually celebrated as

the xvth of the Nones, should be called the *Ides of October*. Given at Tusculum, in the year of the incarnation of our Lord, 1582, on the sixth of the Calends of March, (Feb. 24,) and in the tenth year of his Pontificate." See Suppl. au Corps Diplomatique, Tome II. Part I. pp. 187, 188.

This alteration of the Calendar was not adopted by the British till 1752, in which year, the day after the second of September was called Sept. 14. All the nations of Europe have adopted this mode of reckoning except the Russians, who follow the *Julian* account, introduced among them by Peter the Great, instead of the Constantinopolitan era by which their chronology had been previously regulated.

The Commentator should make an apology to his readers for the introduction of the preceding Tables and Calculations; as having, apparently, but little relation to the subject of the *Epistle to the Romans*: but the very obvious utility of what is here inserted, will more than plead his excuse.















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